

THE CLERGY REVIEW

JANUARY, 1947

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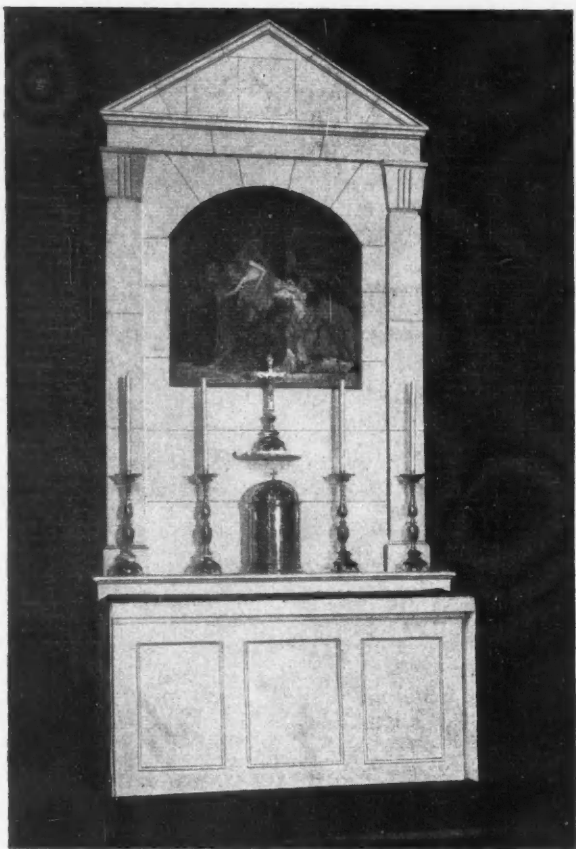
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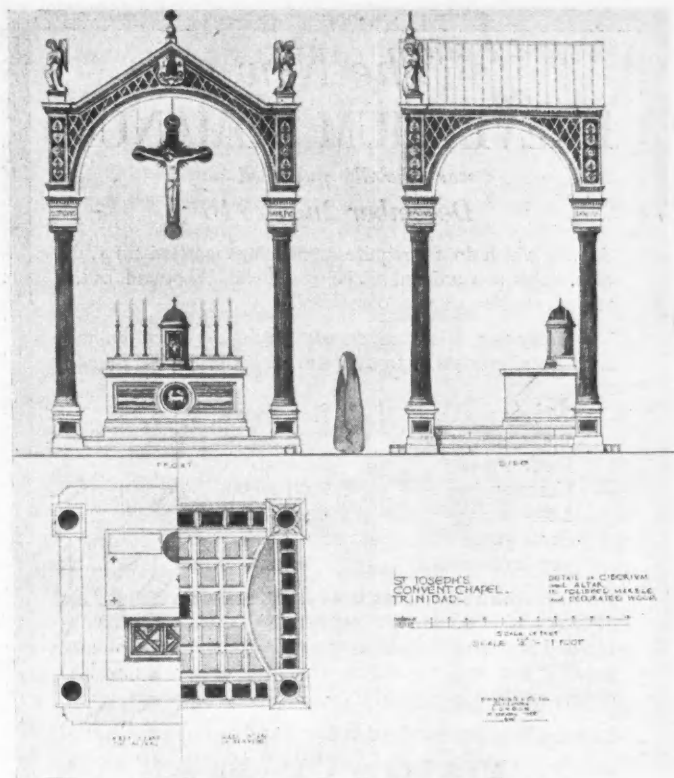
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The CLERGY REVIEW

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A DAY IN THE ZOO WITH ST. JEROME¹

WAS it only a dream? I really cannot tell. If it was, then it was the most substantial dream I have ever had. I had just passed the turnstile at the North entrance when I caught sight of him whom I once heard a preacher, at a loss for appropriate adjectives, describe as "that venerable Oriental".

He walked up to me and said somewhat brusquely: "Who are you?" "Oh," I answered, "I'm nobody in particular. But I know who you are. You must be Hieronymus Stridonensis, the Maximus Doctor of the Church! What are you doing here?"

He said he had come to see the Zoo, but did not know his way about. As I did know the way about I suggested that we should go together. He seemed unconscious of the crowds and they of him. Perhaps it was just as well, for he certainly made an incongruous figure in those surroundings. Clad in what I suppose we should style a gaberdine, the whole surmounted by a Cardinal's hat, he strode along, talking all the time and brandishing a big stick. And yet had he been visible I do not think men would have looked at anything save his face. For on his features was inscribed an indescribable calm, a serenity not of this world.

We started off by crossing the bridge over the canal. Turning to the right we came to the elephant and rhinoceros enclosures. When he saw the latter great beast my companion shouted, "I know him. 'Behemoth'; Job mentions him, chapter xl, but I never saw him in the flesh. What a mighty brute!"

Next came the hippopotamus, placidly lying in his pool. "Don't you think that might be Job's 'Behemoth'?" I suggested.

¹ The lamented author was not able to revise this article, the last he ever wrote. He was engaged on it until the moment of the stroke from which he subsequently died, shortly before midnight on Saturday, 23 November, 1946. "I just have a second stroke," he wrote to the Editor, in a shaky and almost illegible hand; "I fear this is the end." Appropriately enough, this ardent lover of the Scriptures devoted the latter years of his life to an intensive study of the works of St. Jerome, part of the fruits of which was published in the pages of THE CLERGY REVIEW (May, 1946) under the title, "Saint Jerome: Bird Watcher and Naturalist". We commend to the prayers of our readers the soul of this genial and learned Dominican scholar. May he rest in peace!—THE EDITOR.

It was the last suggestion I dared to make! He gave me one look, and then: "Have you read my Commentary on Job?" I could not help it, but replied: "Yes, but there you identified 'Behemoth' with 'Leviathan' and the Devil; a purely mystical commentary in which you evaded every difficulty and explained nothing!" It was very rude and impertinent of me and I feared he would leave me. But not a bit of it. With the true humility of a learned man, he said: "You are perfectly right. I did not know the animal, so took refuge in a mystical explanation. Is there anything else to see?"

Explaining that we had plenty more to see, I showed him the zebras. At first he felt they must be painted! Leaving the zebras' quarters we passed the enclosure where the wild asses, now partly tamed, stood. "Who hath set the wild ass free in the desert?" God asked of Job, xxxix, 5. St. Jerome murmured the words to himself and turning to me, "Do you recall," he said, "what I wrote of them when a terrible drought affected them? 'Now they have quitted the vast plains and the open country and take up their stand upon the rocks; they are unable even to run; they snuff up the wind as do the jackals; their keen eyesight is gone, and now that they have no longer access to their accustomed food, they cannot face the clear light of day.'"¹

But Jerome was familiar, too, with the domesticated ass, the drudge, the beast of burden which, from his words, would seem hardly to have differed from his modern descendant: "He is obstinate, there is no coaxing him. If he gets tired when I am on his back, he quietly but determinedly turns off on the roadside to feed."² At the same time Jerome could not fail to admire the beast's sagacity: "Even the brute creation, the ass, for instance, no matter how long the journey has been, knows where to turn off on the return journey."³

We came to the enclosure and the cages for the wolves, foxes, and wild dogs. "Dog," said Jerome, "is a name of contempt in the East. You remember how Hazael asked, 'Is thy servant a dog?'"⁴ also how the dogs licked up the blood of Jezabel.⁵ They certainly do the work of scavengers. At the same time the

¹ On Jerem. xiv.

² Ep. cvii, 10. "It is waste of time," he says of an adversary, "to play on the harp to a jackass!" Ep. xxvii, 2.

³ Adv. Rufinum, i, 30.

⁴ IV Kings viii, 13.

⁵ Ibid., ix, 10, 35.

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Hebrews did not hesitate to employ them to keep watch over their flocks.¹ You are, of course, familiar with the story of Tobias' dog which followed . . . and having been with Tobias and the Angel in the way, ran before (as they neared home) and coming as though he had brought the news, showed his joy by fawning and wagging his tail."²

"You have, of course," he continued, "read my Commentary on Isaias and may recall how on the words 'The ox knoweth his owner and the ass his master's crib' I there paid a great compliment to the whole canine race: 'Not to a dog does God liken apostate Israel. For the dog is one of the most sagacious of animals, one, too, who will repay the trifling amount of food given him by safeguarding his master's property. No, God likens apostate Israel to such stolid animals as the ox which draws the cart and ploughs the stubborn soil, and to the ass, meant solely to carry burdens.'"³

"By the by," I said, "I do not recall any reference in your works to the domestic cat. How is that?" "Quite simply," said the sage, "because they are not mentioned in the Bible. The only animals that really interested me are those mentioned in the Bible." "But," I replied, "they *are* mentioned in the Bible." "Where?" he ejaculated. "In the *Epistle of Jeremias*, Bar. vi, 21, where, of the heathen idols the Prophet speaks derisively: 'Owls and swallows and other birds fly upon their heads, and cats in like manner.'"

The Hermit of Bethlehem could hardly contain himself. "Baruch!" he shouted, "his book is not in the *Hebraica veritas*!" "I thought you would say that," said I, "but does it follow therefore that it is not in the *Ecclesiastica veritas*?" "Well," said Jerome, "is there anything else to see?" and we walked on to the next part of the Gardens.

Turning the corner we came to the giraffes. At the sight of them the "Doctor maximus" was frankly stupefied. "But," I ventured, "you translated the Hebrew 'zamar', Deut. xiv, 5, by 'camelopardalus', a word exactly expressive of the giraffe; was it simply a guess? You must at least have heard of some animal

¹ Job xxx, 1.

² Tobias vi, 1; xi, 9.

³ On Isa. i, 1. "Dogs," he says to Rufinus, "bark in defence of their masters, and do you dare to object to my barking in defence of my Master, Christ?" *Adv. Rufinum*, iii.

which seemed a compound of a camel and a leopard." "True," he said. "But what would you have done in my place? I often had to guess. Was that wrong?" Hastily assuring him that his translation of the names of the various animals was simply marvellous, and that in my humble opinion he was often more correct than the moderns, I proposed that we should look for the camels.

Jerome gazed at them almost with affection. "Did I not correctly describe this ungainly brute as 'animal tortuosum'?¹ Look at the structure of his legs and hindquarters. Was not the old sneer at a boaster justified: 'Did you ever see a camel jump?' "²

Looking at the camels, familiar to him, Jerome repeated "the eye of a needle", "the eye of a needle", and turning to me, "Did it ever strike you that, when the Saviour said it was easier for a rich man to enter heaven than for a camel to pass through the eye of a needle, He was referring not only to the towering load which a camel would have to lay aside if the gates were low, but to the very shape of the beast, 'animal tortuosum'?³ Hence when a wealthy man has become 'rich in good works', I Tim. vi, 18, he has not only laid aside his burden of unnecessary wealth, but has even changed his very shape."⁴

He knew well, too, how awful the fury of a camel can be when, like an elephant which has gone "must", it becomes simply uncontrollable. In his *Life of St. Hilarion* (23) he tells of "a Bactrian camel of immense size, one which had already trampled many men to death and which it took no less than thirty men to drag with stout ropes to the Saint's presence. Its eyes were bloodshot, its tongue, swollen with fury, rolled from side to side, while its terrific roars filled all with dread. When it was bidden by Hilarion to be unshackled everybody fled away. But Hilarion, recognizing in this terrible animal but another instance of the evil one who long before had taken possession of the Gadarene swine, calmly addressing the devil in Syriac, said: 'You cannot frighten me, no matter how vast the form in which you now appear; you are really nothing more than a

¹ *Ep.* lxxix, 3; cvii, 3; cxx, 1.

² *Ado. Helvidium*, 188.

³ Jerome was fond of this expression: "tortuosissimum animal", *Ep.* cvii, 3; "Camelus tortuosus et curvus est et gravi sarcina pregravatur", *Ep.* cxx, 1.

⁴ *Ep.* lxxix, 3; see too his Commentary on Matt. xix.

little fox or a camel.' To the amazement of the spectators the beast stopped short in its rush upon the Saint, and lay down with its head upon the ground in token of submission, as camels do to this day."

That some of the besieged did escape from the destruction of Babylon, Jer. xlviii, 19, xlix, 25, is attributed by St. Jerome to the fact that "their dromedaries are capable of passing through the vast surrounding desert at a speed of more than one hundred miles a day".¹

"Why," I ventured to ask, "do you think these various animals were created? There are such a number of varieties and some are so savage, while many are positively horrific."

Jerome began by answering with St. Paul² that every created thing, no matter how insignificant in our eyes, is made by God; further, that such created things, being the work of the Supreme Good, must themselves be good. They are made, too, for our use in various ways and therefore have their distinctive qualities impressed upon them. These are their own personal properties, or rather properties peculiar to the species to which each animal belongs. Whence it comes that "if some kind of animal happens not to be endowed with teeth, it can feel no envy of some other animal which happens to be endowed with them; nor, conversely, can the blind mole sneer at a goat because the latter happens to be furnished with eyes".³

We came at length to the Mappin Terraces and as we looked at the animals clambering over the rocks Jerome quoted from his Commentary on Ezechiel: "Kids and goats are animals always in a hurry to climb higher; they never find precipices a difficulty but pick out a path which for any other animal would mean destruction."

Apropos of the drought and its disastrous effects on the wild animals, Jer. xiv, 1-6, St. Jerome says: "Only a really dreadful drought could have driven the hinds to bring forth their young out in the fields, and, owing to the lack of provender, leave them

¹ On Isa. xxi, 13. Note that when referring to chapters xiii-xxiii of Jerome's commentary on Isaiah it is necessary to distinguish between Book V and Book VI; for Jerome comments on these chapters twice: in Book V on their historical or literal sense, in Book VI on their mystical significance.

² 1 Tim. iv, 4. "All things created are meant to lead us to reverence the Creator who made them for the use of us men." *Ad Jovin.* ii, 6.

³ *Ep.* lxx, 6.

there. How terrible a drought which could compel deer fearlessly to accept the food we now offer them!" And he added what I found it hard to believe: "Yet these same deer had been in the habit of forcing, by the breath of their nostrils, poisonous serpents to quit their holes, and then kill them."

I wish I could have asked him what the "pygarg", Deut. xiv, 5, was. The translators—all of them—seem to have taken over this name from the LXX in the absence of more precise identification; but it appears to have been one of the four antelopes found in Palestine. The name occurs in Isai. li, 20, where D.V. has "wild ox", and R.V. "antelope".

Just then the lion roared. The Hermit of Bethlehem must surely have both heard and seen lions before. But as he walked from cage to cage he turned to me and asked whether we fed them on our mælefactors! Before I could explain, there came to the hungry beasts the welcome sounds of the keepers' trollies. The ensuing spectacle is familiar to most of us, but not so to the Bethlehemite. It was all I could do to get him away.

I question whether Jerome had any personal acquaintance with lions. If he had I feel sure he would have told us. But he had evidently read about them: "When the lion roars all other wild beasts are silent";¹ "people who have written on Natural History say that the lioness is more ferocious than the lion, especially when she has cubs."² Of the tiger Jerome apparently knows nothing. The leopard, "nameer", is very common in Palestine, always "pardus" in Vulgate, never "panthera"; yet the LXX of Osee xiii, 7, has "pardus et panthera", where St. Jerome writes in his Commentary "leaena, sive panthera", and a little further on "pantherae, pardi et ursae".³

"When a lion with cubs sees a flock of sheep he rushes upon them in his hunger. Of no avail then for the shepherd to shout; conscious of his own mighty power the lion disregards his foes, however numerous they may be."⁴

As we gazed at the lions Jerome said: "I suppose you turn them out now and again to hunt them"; and when we passed the eland enclosure: "I suppose you kill and eat the young ones." When I replied with a horrified negation he, perhaps

¹ On Amos iii, 8.

² On Osee xiii, 7.

³ On Dan. vii, 4.

⁴ On Isa. xxxi, 4.

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naturally, asked: "Then why do you keep them?" "Oh," I replied, "only to look at." Jerome was speechless with astonishment.

This of course led me to ask him what he thought about the use of animals for food: "Young man," he said, "had you read my *Adversus Jovinianum* you would not have asked that." He went on to explain that Jovinian, eager to repudiate marriage, felt bound to uphold vegetarianism as well,¹ and while conceding that oxen were useful for ploughing, horses for riding, dogs as guardians, goats for milk, etc., there he drew the line—they were never meant to be eaten.²

"But," said Jerome, "I retorted on him: 'Then what is a pig for save to be eaten? Why should we hunt goats, deer, antelopes, boars, hares, etc.? Why do we have geese, tame ones too, as well as those that are wild? Why ducks, fig-eaters,³ grouse, coots, thrushes? Why do we allow hens to run about the house? If such animals are not meant to be eaten, then what was God's object in creating them?'"

When Jovinian argued that on those principles we could and should eat every conceivable thing, Jerome answered that though all these things were created for our use, that use was not necessarily that of eating. "I asked him, too: 'How is it that we do not eat bears, lions, leopards or wolves? Why not vipers, scorpions, bugs, gnats and fleas, vultures, eagles, crows or kites? Why stop at whales?' Now Galen and other Greek physicians maintain that though not meant for our food these uneatable things have their medicinal uses. The flesh of a viper is an antidote for many complaints, the gall of a hyaena is an eye-salve, while even the ordure of various animals has curative powers."⁴

Jerome then waxed eloquent as he proceeded to give me an account of the various edibles favoured by the various peoples of the earth: "Arabs and Saracens, indeed all desert-dwellers, drink camel's milk and eat their flesh, for in those barren

¹ "Vigilantius, who went to the opposite extreme, may be justly described as one who threw off his monastic habit owing to his love of marriage and pork in preference to eternal life; let us change his name then for the more apt one of 'Dormitantius'" *Adv. Vigilantium*, i.

² *Adv. Jovinianum*, ii.

³ The "ficedula", a fig-eating bird, but of what species is not clear.

⁴ *Adv. Jovinianum*, ii, 6.

regions camels do well. Yet the same people think it a crime to eat pork : indeed swine, which fatten on acorns, chestnuts, fern-roots and barley, are practically non-existent amongst the Arabs simply because they cannot procure amongst those nomadic tribes the food they need. On the other hand, further North people would think that to eat the flesh of an ass or a camel was as bad as to eat a wolf or a crow.

"In Pontus and Phrygia landowners derive a large revenue from fat, white, blackheaded worms living on decaying wood ; they regard these just as much as a luxury as we do grouse or the ficedula. Further East again the Libyans habitually eat locusts because these swarm in those warm desert districts ; see the case of St. John the Baptist. But Phrygians and the people of Pontus would think it horrible to eat a locust, just as a Syrian, African or Arab would as soon eat flies, lizards or millipedes as swallow one of those fat Pontine grubs. Yet a Syrian will eat a crocodile, and an African a green lizard, while a Vandal, and many others too, will eat with gusto horseflesh, even that of a fox !

"As for other nations : when I was a young man in Gaul the Scotch ate human flesh, and if they came across herds of cattle, flocks of sheep or pigs, they used to cut off the buttocks of the men and the breasts of the women guarding them, and thought them most delicious food. But then the Scotch do not have their own individual wives but indulge themselves licentiously with whomsoever they will."¹

He was particularly emphatic, too, on the subject of the medical value of certain animal products : "Physicians tell us that if we boil the skin a snake has shed we have a marvellous cure for carache. All medical writers speak of the useful properties of the fat of pigs, geese, fowls, and pheasants ; and if you trouble to read what they have written you would learn that as many cures are to be got out of a vulture as its carcase has members. The dung of a peacock is most effective for assuaging gout. And I could, were I asked to treat of medicaments for bodily ills, tell you of the remedies latent in the blood of herons, storks and hawks, of the value of an eagle's gall, and of the medical properties in ostriches, frogs, chameleons, swallows,

¹ *Adv. Jovinianum*, ii, 7 ; by "Scotch" Jerome understands Britons in general. Cf. *Prologue to Jeremias*, P.L. xxiv, 682.

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etc. Let any one interested read Aristotle, Theophrastus, Marcellus, Flavian the Grammarian, Pliny the Younger, Dioscoris, and other naturalists as well as doctors; he will learn from them that there is no herb or stone, no animal, whether creeping, flying or swimming, which has no part to play in their art."¹

"According to medical science all kinds of evil humours can be brought out to the surface by the application of very dry pounded figs. We have no right, then, to despise medicines the value of which has been proved by experiment; and after all it was God who made them." At the same time "we must acknowledge that no matter what kind of sickness is in question, without God's mercy no healing art is of any avail."²

A little later we came to a penful of rabbits and guinea-pigs. The Saint looked at them closely and then said: "They are not the same as those we have in Palestine." It was rather an impertinence on my part, but I confess I did want to draw him out, even, were it possible, to catch him out. So I said: "They *are* in the Bible, you know. We call them 'conies' in English; but you have a funny rendering of their name; twice you simply take over the Greek and call them 'chaerogrylls',³ once 'lepusculus',⁴ once 'herinacius'.⁵" The venerable old man looked at me very benignly and, as I was relieved to note, very patiently; for I felt I had been very presumptuous. "Let us sit down on this bench," he said, "and I will tell you all about it. If you really knew the animal referred to you would understand why I made use of those various renderings: 'Chaerogryll' is, I confess, a portentous word in its English form. But then, as you know, it is simply Greek. Tell me, had I any right simply to disregard a rendering in the glorious Greek versions?⁶ Now your English translators render it 'conies', wrongly, for we have no such animal in Palestine. I render by 'lepusculus', Prov. xxx, 26, as being a non-committal term, for I was uncertain of the little beast's real nature, as you will realize in a moment. Your lexicographers, too, are misleading: Pliny had thought it was a

¹ *Adv. Jovinianum*, ii, 6. I had the courage to ask whether Jerome himself had ever tried any of these appalling remedies!

² On Isa. xxviii, 22.

³ Prov. xxx, 26.

⁴ Lev. xi, 5; Deut. xiv, 7.

⁵ Ps. ciii (civ), 18.

⁶ The LXX has "hare", but other Greek versions "chaerogryll".

hedgehog, and later on Suidas a porcupine. But when I came to translate Ps. ciii (civ), 18, I used a third term 'petra refugium herinacii', in which I was very near the truth. For the scientific name of the animal is 'hyrax'. I then described it as best I could: 'It is not much larger than a hedgehog and, in some respects seems like to a mouse, also to a bear, wherefore in Palestine it is known as *arktomos* or the bear-like; very numerous, it always lives in the crevices of the rocks. When several of them come out to feed they always have a sentinel on the watch; when he gives the alarm they bolt into the crevices whence it is exceedingly hard to dislodge them.'"¹

The above description may sound strange, yet it is not half so strange as the animal itself which, according to zoologists, ranks between the rhinoceros and the hippopotamus; for it actually has tiny hoofs, while its ears are similar to those of a guinea-pig. Remains of the hyrax have been found in palaeolithic deposits in Galilee.²

One would hardly have expected St. Jerome to be familiar with the dormouse and its habit of hibernating during the winter. Yet he says to Rufinus: "You surely do not imagine as does Origen that the soul existed before the body and was only joined to the latter owing to some need it experienced, and that previous to experiencing that need, it, like a dormouse, lay torpid, drowned in sleep?" Elsewhere Jerome³ groups together those who, disregarding the Mosaic Law, "eat swine-flesh and that species of mouse which we Latins call 'glis', and the Greeks *μωγός* or 'shut-eye'."⁴

We realize his acquaintance with the less noticeable animals when he remarks that the Greek translators were all of them at fault when trying to render the Hebrew word for "mole".⁵ Theodotion transliterates the Hebrew; Symmachus gives "infructuosa", Aquila "oructa" or "things dug out", wherein he was nearer the mark and would have been accurate had he rendered it "diggers", for, as St. Jerome remarks: "The mole is an eyeless animal always digging in the earth and throwing up

¹ *Ep.* cvi, 61.

² See an interesting illustrated article in *Rev. Biblique*, Oct. 1935; *Palestine Exploration Report*, Jan. 1904, p. 92, April 1905, p. 159; *Expos. Times*, Jan. 1939, p. 407.

³ *Adv. Rufinum*, iii, 390.

⁴ On Isa. lxvi.

⁵ On Isa. ii, 19.

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the soil, and since it eats the roots underground it does damage to the crops"; an accurate description of the mole, though Jerome evidently did not know that the mole was after worms, not roots.

As we passed the hyaena's den Jerome ejaculated: "Ha! 'avis discolor'!" For the moment I was puzzled and I noticed how he peered at me to see if I had caught the allusion. Fortunately I remembered his strange rendering of Jer. xii, 9: "Numquid avis discolor, haereditas mea mihi?"¹ and quoted it. I fancy he was a bit disappointed. But he added: "Have you read my commentary on it? If so you will recall that there I rendered it: 'Numquid spelunca hyaenae haereditas mihi',² and went on to say: 'This we may refer to that foul night-wandering beast which lives on dead bodies and even digs up corpses from their graves; there is nothing too filthy for it to eat.'"³

The Hebrew "kippod"⁴ is rendered "ericius" in LXX and Vulgate, "porcupine" in R.V., but "bittern" in A.V. and most moderns, though no adequate reason is assigned for the change. But the porcupine is very common in Palestine. Jerome showed his familiarity with it by describing it pithily as "animal spinosum, et plenum sentibus, et vulnerans quidquid contigerit", or "a prickly beast, a mass of thorns, wounding everything that comes up against it".⁵ It has the power of shooting its quills in self-defence. From Jerome's words one might be led to think he had himself experienced the slightly poisonous effect produced. I forbore to ask him whether such had been the case!

Was St. Jerome too credulous? Did he really believe in the actual existence of all those weird beasts mentioned in the Bible? I think a distinction is called for. The animals and birds classed as clean or unclean, fit for food or the reverse, in Lev. xi, Deut. xiv, can none of them be described as weird, however extraordinary the names of them may sound in our ears.

¹ "Is my inheritance to me as a speckled bird?" A.V., R.V. and D.V., Vulgate "avis discolor"; the Hebrew adjective here is translated "variegated" in the dictionaries.

² It is strange that the English translators have paid no attention to this rendering, which certainly makes sense.

³ On Jer. xii, 9.

⁴ Isa. xiv, 23; xxxiv, 11; Soph. ii, 11. In Isai. xxxiv, 15, we have "kippoz" instead of "kippod"; a misprint? But A.V. has "great owl", R.V. "arrow snake".

⁵ On Soph. ii, 11.

But there remain a number of beasts depicted as dwelling in the desert or the ruins of derelict houses, e.g. the *Tsiim*, rendered by all as "beasts"; the *Ochim*, the "doleful creatures" of A.V. and R.V., but according to Jerome "serpents" or "dragons"; the *Seiirim*, Vulgate "pilos", the "hairy ones" of the Douay version; the *Iim*, "wild beasts of the isles" of the A.V., "wolves" of the R.V., "ostriches" in the Douay version; "but," says Jerome, "I prefer 'ululae', or 'owls'."

"There are to be found then in the desert divers kinds of diabolical phantoms; the other Greek versions present the Hebrew names in a Greek form, the *Tsiim* and the *Iim*, the onocentauri, the 'pilos' and the 'lamia', poetic figments and heathen fables."¹ "These," he says, "seem demons who drag us away to punishment"; and elsewhere of the "sirenes"; "these are fabulous (portentosa) beings which by their sweet and deadly songs allure sailors to destruction by the dogs of Scylla".

St. Jerome groups all these fabulous animals together in his Commentary on Isa. xiii, 12, 21, 22 (Book V):

| Hebrew | Vulgate | R.V. | A.V. | D.V. |
|----------------|--------------------------------------|------------------------|-------------------------------|-------------|
| <i>Tsiim</i> | bestiae | wild beasts | wild beasts | wild beasts |
| <i>Ochim</i> | dracones | { doleful creatures | { doleful creatures | serpents |
| <i>Seiirim</i> | pilos | satyrs | satyrs | hairy ones |
| <i>Iim</i> | ululae | wolves | { wild beasts of the isles | owls |
| <i>Tannim</i> | sirenes | jackals | dragons | sirens |
| <i>Lilith</i> | lamia (also <i>Symmachus</i>) | | | |

A summary of his brief comments will be instructive:

The *Tsiim*: though the LXX alone gives the rendering "wild beasts", the other Greek translators merely transliterate the Hebrew word, wishing us to understand devils or phantoms.

The *Ochim* is simply transliterated, but the LXX and Theodotion render by "shoutings" or "noises".

The *Seiirim*, Latin "pilos", may refer to the "Incubi" or

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"satyrs", possibly to those human beings who dwell in the forest and whom some call "foolish fig-eaters".

The *Im*, translated by the LXX as "onocentauri"; the other Greeks simply transliterate the Hebrew. "I render the word 'ululi', or 'screech-owl'."

The *Tannim*, translated by the LXX "Sirenes", "I take to be demons or some monstrous sort of beings, such as great crested flying dragons; Isa. xiii, 21; 'Their houses shall be filled with dragons', as I take it; but Aquila prefers 'typhoons' or 'whirlwinds'."

"*Lilith* (Isai. xxxiv, 14, Lam. iv, 3, Vulg.) generally transliterated by the Greeks, is rendered 'lamia' by Symmachus alone; some Jews identify the name with the Erynnēs, or 'Furies'. In fact once we realize how many people of different nationalities were transported to Jerusalem and how each family there established venerated the ghostly deities of the district from which they had come, we can well believe that all these were to be found in Jerusalem."¹

We read in the *Life of St. Antony* that when he went in search of St. Paul the first hermit, he met a centaur, and making the Sign of the Cross, asked him where the servant of God lived. The centaur, uttering weird and unintelligible sounds, pointed out the way and then fled with the swiftness of a bird. There then appeared "a wee mannikin with a hooked nose, horns on his head and the feet of a goat"; it offered Antony some palm-fruit as a peace-offering, and on being asked what he was, answered: "I am a mortal being, one of those inhabitants of the desert whom the deluded heathen call 'fauns, satyrs, incubi'. I am looking after my flocks. I beseech you to pray for us to our common Lord who we know came of old for the salvation of the world, and his sound has gone forth into the whole world."

St. Jerome's comment is: "The above may sound incredible to many, yet it can be attested, as all the world is aware. For a man of this kind was brought alive to Alexandria where many people saw it. Its body was embalmed and sent to Antioch for the Emperor to see it." Apropos of the centaur Jerome remarks: "Whether this was a trick of the devil to frighten Antony, or whether, as is often the case, the desert, so prolific in mon-

¹ On Isa. xxxiv, 8.

strosities, produced this beast too, we do not know."¹ But of the pygmy he says nothing of the sort; indeed he puts into the mannikin's mouth a wonderful testimony to our common Redemption. One feels tempted to identify these pygmies with the "pilosì" of the Prophets or the "Satyrs" often mentioned by them. In fact Jerome follows Aquila in his rendering of the *gamadim* of Ezechiel xxii, 11.

The *Vita Pauli* is an early work of the Saint, dating from A.D. 374. Yet we can hardly regard the above as due merely to Jerome's youthful credulity. For in his commentary on Isa. xiii, written nearly forty years later, he speaks of the "hairy ones" or incubi or Satyrs as men who sojourn in the woods and are known as "fig-fauns",² presumably referring to the food they feed on. St. Augustine, too, says: "It is matter of common knowledge; for many people say they have themselves witnessed or have heard from others whose good faith cannot be questioned, that there are woodland dwellers or Fauns commonly called 'incubi'; those who make these statements are so numerous that it would be an impertinence to doubt it."³

Certain points emerge: first the immense pains St. Jerome took to *translate* the Hebrew terms; he nowhere, so far as I have noticed, contents himself with transliterating; secondly he seems to have no doubts about the reality of evil spirits and of phantoms; thirdly, regarding the Satyrs Jerome shews no signs of disbelief. But he appears to group the *Tsiim*, the *Iim*, onocentauri, pilosi and Lamia under the single condemnation of "Gentilium fabulae et poetarum figmenta" in his Commentary on Isa. xxxiv.

I wanted him to see the sea-lions and the snakes. The antics of the former would have appealed to him, but I do not think he was familiar with seals. In fact he shook his head, saying: "I don't think they are in the Bible." As he shewed signs of tiring we sat down for a space. His conversation was, of course, full of

¹ *Vita Sti. Pauli Eremitae*, 7-8. Yet elsewhere he does not hesitate to count "onocentauri" or "hippocentauri"—the torso of a man with the body of an ass or a horse—among pagan fables.

² The text is uncertain. Printed editions have "faunos ficarios", "fig (eating)" the MSS. "fatuos ficarios". "Fauni" are said to be so called from "fari" because, they are thought to "speak" when in the woods.

³ *De Civitate Dei*, XV, xxiii, 1; *P.L.*, xli, 468.

interest. He insisted, too, on my reading various passages in his writings where I would find his views fully set out. These I noted down. Then, I am ashamed to say, I fell asleep, and when I awoke a keeper was shaking me and telling me the Gardens were closing! Asked about my companion whom I described, he shook his head and regarded me doubtfully. He had, he said, seen me in various parts of the Gardens during the day and I had always been alone!

HUGH POPE, O.P.

CHURCH AND STATE IN ITALY

I. THE PRE-FASCIST ERA

THAT Italy achieved national unity at an only recent date may be traced to many causes, of which the chief are the attraction the country has possessed for foreigners, the unwarlike character of the population and the strength of local and provincial patriotism; though if Theodoric, the Ostrogoth, had been a Catholic instead of an Arian, he might have founded an Italian kingdom, which would have endured for several centuries. Among those who sought to promote the cause of Italian unity in the years 1815-1860 four trends of opinion are observable.¹ Firstly there was the school of Gioberti,² and Balbo³ which thought that it should take the form of a

¹ In 1815, except for Lombardy and Venetia which formed part of the Austrian Empire, Italy consisted of the following states: The kingdom of Sardinia (including on the mainland Piedmont, Liguria and Nice), the States of the Church, the Kingdom of the Two Sicilies, the Grand Duchy of Tuscany, the Duchies of Parma, Modena, Lucca and Massa-Carrara, the Principality of Monaco (including Roquebrune and Mentone) and the Republic of San Marino. Istria, though included in Italy by Augustus and still counted a part of it in the time of Dante (*Inferno* ix. 113, 114), had almost ceased to be considered as such.

² Piedmontese, ecclesiastic and philosopher.

³ First constitutional Prime Minister of Piedmont.

federation of princes; secondly there was that of Cavour which desired a unitary monarchy. The other schools were republican; the larger, that of Mazzini, was in favour of a unitary republic; the smaller was anxious to see a federal one. Its chief exponent was Carlo Cattaneo, whose name is but little known in this country. In the end the ideas of Cavour prevailed, and Italian unity was achieved under the House of Savoy, though the work was only completed after his death by the acquisition of Venice in 1866 and Rome in 1870. Italy retained the frontiers then acquired till 1919, when they were enlarged by the inclusion of two new provinces, Venezia Tridentina and Venezia Giulia, whose population contained considerable non-Italian elements, German and Slovene. The story of the unification of Italy is closely interwoven with ecclesiastical history since it brought about the disappearance from the map of Europe of the States of the Church. But it has a profound bearing also on the religious history of Italy in that the sentiment of nationality was not there bound up with that of religion in the way that has often been the case elsewhere. For the foreign powers which were at various periods paramount in the country, the Spaniards, the French and the Austrians, professed the same religion as the Italians themselves.

In his book *Gli Eretici in Italia*, the Catholic historian, Cesare Cantù, has collected a mass of information concerning the Reformers, Jansenists, *philosophes*, members of secret societies and adherents of biblical ones who flourished between the sixteenth and nineteenth centuries. His list of Protestants is sufficiently large to belie the popular view of Italy as a country quite untouched by the Reformation. But except in one instance, that of the ducal court of Ferrara, where Protestantism was favoured by Renée, wife of Ercole II, it failed to obtain governmental support. It was otherwise with the scepticism which invaded Italy from France in the eighteenth century and impressed itself on the ecclesiastical policy of the two most important dynasties. The enlightenment so far permeated the mentality of the educated class that when the revolutionary armies crossed the Alps they were the bearers of ideas which had already struck root. But the Revolution had already passed through its most sanguinary phases when French institutions were set up in Italy,

and was soon under the necessity of seeking a *modus vivendi* with the Church. On 16 September, 1803, a concordat was signed in Paris by Cardinal Caprara, representing the Holy See, and Ferdinando Mareschalchi, Minister of Foreign Affairs of the Italian Republic, on behalf of Bonaparte. It is instructive to compare its text with that of the French concordat which was signed in the previous year, as it contains several provisions favourable to the Church not found in the former. The Catholic religion is declared to be the religion of the State; bishops, in addition to the right to inflict other canonical penalties, are authorized to punish guilty ecclesiastics by confinement in seminaries and religious houses; no parish priest is to be required to administer the sacrament of matrimony in cases in which a canonical impediment exists; the clergy are declared exempt from every sort of military service. Bonaparte, however, as President of the Republic, was accorded the same rights and privileges as those which had been enjoyed by the Emperor as Duke of Milan. The value of this agreement was somewhat attenuated by the promulgation by Melzi, Vice-President of the Republic, of regulations analogous to the "organic articles" put forward by Bonaparte in France. The concordat of 1803 marks the first attempt to build a bridge between the Church and the new order. After the collapse of French rule in 1814 no further attempt was made till the agreements of 1929.

If we compare the history of Italy with that of the other states of Latin Europe during the four or five generations which followed the Revolution we shall meet similarities, as well as dissimilarities of no less account. There is a conflict between Royalist Legitimism and Catholicism on the one hand and Republicanism and Free Thought on the other, with attempts at compromise taking the shape of liberal monarchy or Bonapartism. In Italy the same tendencies are discernible; but the whole situation is complicated by the movement towards national unity to which there was no analogy in France, Spain or Portugal; and the unitary movement was in its turn complicated by the fact that if Italy was to be united in any other than a very loose sense the States of the Church must disappear. It was only after the failure of the struggle for independence in 1848-9 that the national movement began to assume an anti-Catholic character,

owing to the identification of the Piedmontese government with the principles of Liberalism which then took place.

When Italy was united under the House of Savoy the anti-clerical legislation prevailing in Piedmont was gradually extended to the other provinces, existing concordats being abrogated. New measures were also introduced; by the civil code of 1866 civil marriage was introduced, the religious ceremony losing all legal validity. By the laws of 7 July, 1866, and 15 August, 1867, there were taken away respectively the juridical personality of religious communities and of collegiate chapters and benefices to which the cure of souls was not attached, while the number of canonries attached to cathedral churches was reduced. In December 1866 regimental chaplaincies were suppressed and by the law of 27 March, 1869, exemption of clerics from military service was abolished. At the same time the removal of all traces of religion from State institutions was proceeded with.

It may be asked why, even making allowance for the temperamental apathy and inertia of most Italians, the actively religious portion of the nation was able to offer so little resistance to the anti-ecclesiastical legislation. There is more than one reason for this; parliamentary institutions were something new in Italy and the first Catholic attempts to make use of them proved infelicitous. At the elections in Piedmont in 1857 many Catholic deputies were returned, including several priests. But the Liberals secured an absolute majority of seats and arbitrarily quashed a large number of the electoral results. The representation of practising Catholics in the parliament of United Italy presented a new difficulty; for they were required to take an oath of allegiance to Victor Emmanuel II, as King of Italy, which implied his lawful exercise of sovereignty over former papal territory seized by force. But on 1 December, 1866, the Sacred Penitentiary issued a rescript stating that the oath might be taken provided that the words *salvis legibus divinis et ecclesiasticis* were added to it and pronounced in such a way as to be heard by at least two witnesses. Yet when a deputy named Crotti, representing the constituency of Verrès in the Val d'Aosta, used the prescribed formula the Chamber would not allow him to take his seat. After this Pius IX doubted the possibility of

obtaining a revision of the anti-ecclesiastical laws by parliamentary means, and began to favour the policy, advocated by the journalist Don Giacomo Margotti, of abstention not merely from seeking election but also from going to the polls. Nor was extra-parliamentary organization for the defence of Catholic interests more successful. A *Società cattolica italiana per la difesa della libertà della Chiesa in Italia* founded in 1866 was almost immediately suppressed by the Government.

Like others, the Italian Revolution had been the work of a minority. The Liberal faction which had won over to its side the House of Savoy had been enabled to impose its programme on the country very largely in consequence of popular apathy. But once in power, there was danger that this same apathy might favour those who desired to restore the old order and any activities directed towards undoing the work of the revolution were declared illegal. It was an already embittered situation which was aggravated when Italian troops entered Rome in 1870. With a view to resolving it the Lanza-Sella ministry framed the Law of Guarantees for which it found a precedent in the Schönbrunn Decrees issued by Napoleon I when he annexed the Papal States in 1809, but at the same time declared the papal palaces extra-territorial. By the new law such extra-territoriality was accorded to the Vatican and Lateran Palaces, and the Pope's person was declared inviolable. His right of sending and receiving ambassadors was recognized and he was accorded an annuity of 3,225,000 lire (£129,000). Pius IX denounced the measure and refused to touch the annuity. The main defect in the Law of Guarantees was that it was revocable at the will of a parliamentary majority and conferred on the Pope a sovereignty which was merely honorary. Though passed ten years after Cavour's death, it was the logical outcome of his work. But it was carried by the moderate Liberals and was consistently opposed by the Liberal Left both during its passage through Parliament and subsequently.

With the fall of the Minghetti ministry in 1876 the Left came into power and a peculiarly embittered phase in the relations of Church and State, which was to last till the early 'nineties, began. The ministry of which Depretis was the head, dreading a possible reaction, presented to Parliament a measure known as

the "Clerical Abuses Bills", designed to establish a virtually complete control by the civil authority over the activities of the clergy. The majority of Italians wished to die in communion with the Church and the ministers dreaded lest many persons might, through fear of being denied the Sacraments, take up an attitude of opposition to the Government. A priest who refused the Sacraments for a reason judged by it to be of a political character was therefore declared liable to a fine of 2000 lire. The bill also contained clauses designed to impede the circulation of encyclicals and of pastoral letters and to punish priests who, by preaching or writing, encouraged disobedience to the anti-ecclesiastical laws or who married persons not civilly married. Had the measure become law an Italian *Kulturkampf* would have ensued. It did in fact nearly do so; for, after obtaining a substantial majority in the Chamber of Deputies, it was only narrowly defeated in the Senate.

In 1878 Leo XIII, the greatest of the Popes since the French Revolution, succeeded Pius IX. His pontificate may be divided politically into two periods. During the first (1878-1887) he directed Vatican policy personally. During the second (1887-1903) his Secretary of State, Cardinal Rampolla del Tindaro, played a large part in shaping it. In the first, he was much pre-occupied with the possibility of reaching an agreement with the Italian Government; during the second, though this possibility was not entirely out of sight, it occupied a less prominent place in his thoughts. At the time of his election, there were two schools of thought among Italian Catholics; the *intransigenti*, who were everywhere partisans of the dispossessed rulers, and a more liberal one which, convinced that Italian unity was destined to endure, believed in the necessity of seeking an accommodation with it. Among the clergy the chief representatives of the second were the Oratorian, Cardinal Capececiatrat, Archbishop of Capua, and Mgr. Bonomelli, Bishop of Cremona. Leo XIII should not be identified with either of these schools. He maintained that the rights of the Holy See to independence must not be put on a level with the claims of the ex-princes. On the other hand, he was alive to the dangers of a premature settlement which would give foreign governments the impression that the Papacy was unduly susceptible to Italian influence.

During the earlier part of his pontificate he believed that sovereignty over the City of Rome, at least, was an essential condition of the spiritual independence of the Holy See. There were times, however, when he doubted the stability of the new Italian kingdom. The activities of the secret societies, now no longer, as in the earlier part of the century, outside the pale of the law, impressed him greatly. He believed that under their direction a conspiracy aimed at the overthrow of Christian civilization was being matured, and viewed with alarm and sadness the impotence or unwillingness of King Humbert's ministers to check their activities. But in truth the abstention from the polls of the active Catholic elements greatly weakened the conservative forces and drove the monarchy into closer association with the Left. Leo XIII enforced the policy of enjoining on Catholics this abstention with greater rigour than his predecessor, and in 1886 the Holy Office declared that the phrase *Non expedit* implied a prohibition and not merely a piece of advice.

The policy called by this name has been severely criticized, and Bishop Bonomelli in 1905 asserted that Cardinal Manning had told him that he regarded it as a mistake. But it must be borne in mind that participation by Catholics in Italian parliamentary elections might have been taken abroad as implying papal recognition of the suppression of the States of the Church, and at home might have had the effect of setting the Catholics of the former Sardinian kingdom and the ex-Austrian provinces in opposition to those in other parts of Italy. It was Leo XIII's hope, and there was much on the surface to encourage such a hope, that the monarchy would eventually be compelled to seek an agreement with the Holy See, owing to increased parliamentary representation of the parties of the extreme Left, brought about by the abstention of Catholics from the polls. As of course all but a handful of the electors were Catholics in name this hope would have been realized if a sufficiently large proportion of them had observed the papal prohibition. But its disregard in South Italy was so widespread as to nullify the effect hoped for by Leo.¹ The anti-clericals for their part,

¹ "In Sicily and Southern Italy," says Don Luigi Sturzo, "only the priests (and not all of them) and a very few laymen observed the *Non expedit*." "Experiences and Reflections", *Dublin Review*, July 1936.

however, were anxious for the continuance of the policy of the *Non expedit*, since if there had been strong Catholic representation in the Chamber of Deputies much of their legislation would have been repealed. As Leo XIII's pontificate drew to its close it was realized that a change of policy would be inevitable under his successor. Not even the aged pope himself doubted this.

At the accession of Pius X in 1903 the greater part of Italy had formed a single state for more than forty years, so that no persons under fifty could recollect, except as small children, the old state of affairs. To be debarred therefore by ecclesiastical authority from exercising the normal rights of citizens was becoming increasingly irksome to Italian Catholics, already alarmed by the spread of socialistic doctrines among the masses. Even more alarming was the facility with which young Italians were adopting the principles of anarchism. At the outset of his pontificate and before he had had time to formulate a new policy the hand of the Pope was forced by events. In September 1904 a revolutionary strike in North Italy on the eve of the election of a new chamber terrified the propertied classes. It became plain that not even a papal veto could prevent thousands of Catholics from flocking to the polls to prevent a sweeping success for the socialist candidates. Unofficial instructions were therefore sent out by the Holy See sanctioning participation by Catholics in the electoral struggle, where it seemed necessary in order to prevent the election of an antireligious candidate. A small number of avowed Catholics, even, with the tacit assent of the Holy See, presented themselves for election. About seven were returned, one, Marchese Cornaggia, in Milan, itself the centre of the recent agitation. In the following year Pius officially set forth his policy. There was to be no formal revocation of the *Non expedit*; but Catholics were to be authorized or even encouraged to use their votes, when in the opinion of the Ordinary this was deemed advisable. In Rome itself the *Non expedit* was to remain in force. The Pope did not desire the creation of a Catholic parliamentary party. He wished, as he said, to see deputies who were Catholics, not Catholic deputies.

The entrance of Catholics into Italian political life had for long been seen to have been inevitable, and had been prepared for by a series of congresses of which the first had been held at

Venice as far back as 1874; but when it actually took place it was at first troubled by the heterodox tendencies of "Christian Democracy" as expounded by Dom Romolo Murri, who was ultimately excommunicated as a modernist. But in spite of these difficulties Catholic intervention in parliamentary life continued for some years to make steady progress. No Catholic political party was formed: but at the elections held in 1909 about twenty deputies were returned, charged with a mandate to protect Catholic interests. The next electoral contest, four years later, was enlivened by the recent introduction of universal suffrage. The number of Catholic deputies mounted to between thirty and forty; but of even greater importance than this was the episode of the "Gentiloni Pact" the most important political success scored by Catholics since the unification of Italy. By this arrangement, Count Gentiloni, the Catholic electioneering agent, was successful in persuading 228 deputies to give a promise that they would, in return for Catholic support, oppose attempts to pass anti-clerical measures through the new chamber. The time was not yet ripe for considering a revision of existing anti-clerical laws. To the Gentiloni Pact may be ascribed the withdrawal early in 1914 of a proposal, the last of many of its nature, to render it a penal offence for a priest to marry persons not yet civilly married.

A more promising outlook than had been seen for many years now seemed to open up before Italian Catholics; but it was soon clouded by the outbreak of the European war. Catholic sympathies were on the whole on the side of the Central Empires, and, along with the Vatican, Catholics strove to keep Italy neutral. When neutrality was abandoned a certain rift began to manifest itself in the Catholic camp, one section maintaining in war the attitude it had taken up in neutrality and the other, perhaps not altogether uninfluenced by the fear of being charged with lack of patriotism, rallying to the national cause. The war of 1915-1918 inevitably brought about a recrudescence of anti-clerical feeling fostered by memories of the *Risorgimento*. The policy of strict neutrality adopted and maintained throughout the struggle by Benedict XV was represented as inimical to Italy and as an alliance of the Papacy with the forces of reaction. Relations between the Holy See and the

official world, however, showed some signs of growing closer during the war years. Governments at war are naturally anxious to promote a *union sacrée* of all political groups and an effort was made to avoid giving offence to Catholic susceptibilities. To this policy there was an exception, however, when the Government under anti-clerical pressure took possession of the Palazzo Venezia, the former residence of the Austro-Hungarian Ambassador to the Vatican, which the Holy See regarded as its own property. But the main trend of events was in the opposite direction. Catholic ministers took their seats in the war cabinets and chaplains were appointed to the royal army.

The war dragged on longer than had been anticipated and the cessation of hostilities inaugurated a period of acute social unrest. The era in which the religious question had dominated the political horizon had passed away. In circles where anti-clericalism had been accustomed to find a fruitful field, Pope Benedict XV now appeared a less sinister figure than Lenin. The monarchy which had at one time found its chief support in the Left Centre now leant more obviously on the Right Centre. Reasons of foreign policy could be adduced for making an abandonment of official anti-clericalism desirable. As far back as 1904 Giolitti had realized how the worsening relations between the Church and the French Republic could be turned to the advantage of Italy. He procured no general transference of the protectorate over Catholic missions from France to his own country, as had been at one time hoped, since the Vatican was unwilling to take a step which would have made an eventual reconciliation with the Republic more difficult; but some individual religious houses in the Levant were transferred from French to Italian protection. The disappearance in 1918 of the Austro-Hungarian Empire opened up to Italy the possibility of occupying its place as the foremost Catholic state of the Continent.

The days following the Armistice seemed therefore to offer a bright prospect to the Catholics of Italy, since many saw in the Church a bulwark against revolution or a means of spreading Italian influence abroad. The formation of a Catholic parliamentary party was not of course an indispensable condition of a Catholic revival; but it offered, perhaps, the best hope of

achieving a solution of social problems along Catholic lines as well as of seeking a repeal of the anti-ecclesiastical laws of the previous century, even if the solution of the Roman Question itself was too ambitious a goal. As the result of a meeting held in Rome not many weeks after the Armistice a new political party, known as the *Partito Popolare*, was formed. The indispensable condition for its success, the complete revocation of the *Non expedit*, was granted by the Holy See and at the elections of November 1919 it secured a hundred seats, mostly in North Italy. This was no small achievement for a party less than twelve months old, and further successes seemed assured. The presence of a numerous parliamentary group charged with the task of watching over Catholic interests soon made itself felt in various ways, notably in the gradual abandonment of the principle that an absolute *laïcité* must be characteristic of public life. Except for a renewed, though unsuccessful, attempt to introduce divorce, anti-religious propaganda was less influential during the days of the *dopo-guerra* than in the pre-war period, being eclipsed in popularity by the anti-capitalist agitation. But the socialist leaders displayed great ineptitude; the general public, inconvenienced by the numerous strikes, began to turn against them, and by the beginning of 1921 the menace of revolution, which had seemed so formidable a year earlier, was receding.

By a curious irony, as the red peril decreased, so also did the fortunes of the *Partito Popolare* decline. Conservative and radical tendencies began to manifest themselves in it, the latter shading off into something hardly distinguishable from Communism. Taking advantage of the popular reaction against Socialism, Signor Giolitti dissolved the Chamber in the spring of 1921 and on Whitsunday the last pre-fascist election was held. The Socialists lost many seats, though not so many as their opponents had hoped, and the *Partito Popolare* actually increased its representation by seven or eight. The way might have now seemed open for a long period of tranquil government under a coalition of Catholics and moderate Liberals, had not a new factor intervened to complicate the situation. Far back in the previous century there had been those who doubted whether parliamentary institutions provided the form of government best suited to Italy, and towards the close of King Humbert's reign

the parliamentary system itself appeared at one moment to be on the point of foundering. But it weathered the storm and was destined to survive for another generation. Now a more serious challenge came from the fascist party led by the ex-socialist, Benito Mussolini. The lower house of the Italian Parliament had never enjoyed a prestige equal to that of the House of Commons. The number of foolish speeches made in it may have been fewer than those which have been heard during an equal number of years in the latter assembly. But incidents, slight but revealing, which it is difficult to imagine taking place at Westminster would occur at Montecitorio. On one occasion a deputy picked the pockets of a coat belonging to another deputy, which was hanging in the lobby. On another a member of the *Partito Popolare* was bitten on the hand by a Socialist deputy. Such episodes might have been overlooked if the Chamber had been capable of giving effective expression to the national will. It failed conspicuously to do this, however, and most signally, when in 1915 it could not prevent a declaration of war against Austria, undesired not only by the majority of the nation, but by the majority of its own members also, from being brought about as the result of an extra-parliamentary agitation. It was not surprising therefore that but little parliamentary resistance was offered to Signor Mussolini and his truculent followers when called to power by Victor Emmanuel III.

HUMPHREY J. T. JOHNSON

PAPAL ELECTIONS: A NEW CONSTITUTION

WHEN the Code of Canon Law was officially published on Pentecost Sunday, 1917, the act of promulgation extended to the eight Apostolic Constitutions which are reproduced at the end of the Code. The first three of these documents are devoted to the procedure to be followed by the College of Cardinals on the death of the Pope, and in the election of his successor. Two of them, *Vacante Sede Apostolica* and *Commissum Nobis*, were issued by Pius X; the third, *Praedecessores Nostri*, promulgated by Leo XIII, provides for the holding of the papal election in extraordinary circumstances. All three are remarkable for a persistent note of peremptoriness, as even a cursory reading will reveal. It is indeed somewhat startling to find the Princes of the Church, whose integrity is always unquestioned and with whose exalted office we associate privilege rather than subjection, suddenly placed under the closest supervision, and made to observe the multitude of regulations connected with the holding of a Conclave.

The Constitution *Vacante Sede Apostolica* is the longest of the three documents under discussion, so long, in fact, that except on the occasion of the death of the Pope, when its contents were of immediate interest, it has made uninviting reading. Provision is made for the management of ecclesiastical affairs and for the functioning of the Roman Curia, during the vacancy of the Apostolic See, while there is a brief paragraph on the obsequies of the deceased Pontiff. But the greater part of the legislation is concerned with the holding of the Conclave, each successive stage of which is closely regulated by the minutest instructions. On March 1st, 1922, less than a month after his election, Pius XI issued the *Motu Proprio, Cum Proxime*, which modified three points of the Constitution.¹ It is printed as "Document IX" in editions of the Code which have appeared since its publication, but its inclusion is an act of private authority, which adds nothing to the legal force which belongs to it in virtue of its official publication in the *Acta Apostolicae Sedis*.²

¹ A.A.S., vol. XIV, p. 145. Cfr. Woywood, *Canonical Decisions*, p. 12.

² Cfr. Berutti, *Institutiones Iuris Canonici*, p. 36.

The great importance of Papal elections necessarily calls for constant vigilance on the part of the Holy See. Changed conditions and new circumstances must be taken into account, and a periodical revision of legislation is to be expected. The present Holy Father felt that the time had come for a reform, and on 4 February of last year promulgated the Apostolic Constitution *Vacantis Apostolicæ Sedis*, abrogating the lengthy document of Pius X, as well as the other ordinances of his predecessors on Papal elections.¹ This abrogation, however, does not involve a wholesale abolition of the rules hitherto in force; it means that former documents are now deprived of their legal value. The Constitution retains, in many cases verbatim, most of the prescriptions of Pius X. The relation of the new law to the old may be compared with the relation of the Code to pre-existing law: the existing laws are generally retained, although opportune changes are introduced. The purpose of the present article is to indicate the more notable additions and modifications which the Holy Father has deemed it expedient to make.

An important addition is made to the former ruling on the activities of the Sacred Congregations and Tribunals: the jurisdiction of the Roman Rota and the Apostolic Signature will continue during the vacancy of the Apostolic See. This innovation may well be due to the immense volume of work with which the former has to deal, while the extremely grave matters which come under the competence of the Signatura may explain the concession in its favour.

The short chapter on the obsequies of the deceased Pontiff is retained, but the Legislator contemplates the possibility of a "really grave and urgent cause" making it necessary to suspend the ceremonies. Two paragraphs are added to the chapter. The first prescribes the preparation of authentic documents testifying to the fact that the funeral of the Pope has taken place. The second reminds the Sacred College of the obligation to arrange for the translation of the Pope's body in a fitting and worthy manner to the Basilica of St. Peter in the event of his death taking place "extra Urbem". As the Holy Father has happily ceased to be "the Prisoner of the Vatican", the appropriateness of this addition is readily apparent.

¹ *A.A.S.*, vol. XXXVIII, pp. 65-100.

The modifications introduced by Pius XI's *Motu Proprio* are incorporated in the new Constitution. The most interesting of these is the extension of the period during which the Cardinals present in Rome must await the arrival of those who are absent. Under the law of *Vacante Sede Apostolica*, only ten days were allowed. But in the "Congregations" held in connexion with the Conclave of 1922 the Cardinals suggested a longer period. As a result of their representations, Pius XI extended the time to fifteen full days, allowing for a further extension by the Sacred College of two or three days. In view of recent developments in travel by air (of which many of their Eminences have shown a readiness to avail themselves) fifteen days can be regarded as a liberal allowance. A further change concerned the Cardinals' choice of attendants. The rule of Pius X permitting two clerics or two laymen, or one cleric and one layman, was retained. If, however, a Cardinal decided to have only one attendant, a case not considered by Pius X, he was allowed to do so, and could have a layman. The special regulation by which a sick Cardinal could, with due authorization, have a third assistant, was not altered.¹ The third modification consisted in permission to each Cardinal to say Mass, but if any of them did not wish to do so, they should receive Holy Communion at the Mass of the Conclave.

Communication with persons outside the Conclave has long been the subject of rigid legislation, violation of which involves the penalty of excommunication. The absolute prohibition against sending or receiving newspapers or periodicals, and the subjection of correspondence to a close censorship, are the essential features of the law. The new Constitution exempts from inspection duly authenticated letters on official business passing between the Office of the Sacred Penitentiary and the Cardinal Penitentiary. This exemption has had the force of law since 1935, being one of the points, concerning the functioning of the Sacred Penitentiary, dealt with by Pius XI in the Constitution "*Quae Divinitus Nobis*."² In that Constitution (no. 12) the Holy Father stressed the necessity of avoiding delay in dealing with matters

¹ Special consideration is shown to infirm Cardinals in Conclave. The new Constitution, while preserving the rule that cells be distributed by lot, allows an exception to be made for the aged and infirm.

² A.A.S., vol. XXVII, p. 112.

so intimately connected with the salvation of souls. These matters, pertaining as they do to the internal forum, should be treated with the utmost secrecy. The changes which he introduced are, therefore, particularly wise and acceptable, enabling the Sacred Penitentiary to act with its customary promptness in dealing with urgent correspondence.

A new measure for safeguarding the secrecy of the Conclave is the exclusion of several modern inventions :

Tandem, ut secreto servando strictius consulatur, omnino prohibemus ne in Conclave introducantur, sub quocumque praetextu, instrumenta quae dicunt telegraphica, telephonica, microphonica, radiophonica, photographica, cinematographica et alia huiusmodi.

The oath which the Conclavists are obliged to take has been extended in accordance with the new prohibition :

itemque promitto et iuro me nullo modo in Conclavi usurum esse instrumentis quibuslibet ad vocem transmittendam vel recipiendam, vel ad imagines luce exprimendas quovis modo aptis . . .

The oath is further lengthened by a paragraph dealing with the Veto of civil powers.

This addition to the oath is of great significance and interest, marking as it does a new stage in the long process of Papal resistance to a particularly pernicious and deplorable form of interference by the civil power, hampering the freedom of the Conclave. Despite the Church's determined struggle for the freedom of election, the Emperor Charles V, and Philip II, King of Spain, endeavoured to influence the choice of the electors. The Bull, *In eligendis*, published by Pius IV in 1559, declared invalid the "exclusions" and recommendations made by the civil powers. The evil, however, persisted, and the Emperor of Austria, as well as the French and Spanish Kings, interfered to the detriment of liberty. The Cardinals took cognizance of the royal proposals in order to avoid greater evils.¹ By the end of the seventeenth century the civil powers concerned had come to regard the imposition of the Veto as a matter of right. The Conclave of

¹ Cfr. *Dictionnaire des Connaissances Religieuses*, col. 843.

1903 led to a momentous move in the direction of resistance. Cardinal Puznya rose to apply the Veto, in the name of the Austrian Emperor, against the election of Cardinal Rampolla. The sequel came when the newly elected Pius X issued the Constitution *Commissum Nobis* (20 January, 1904), sternly rejecting the Veto, even if expressed as a mere desire, and forbidding, under pain of excommunication, the acceptance of the task of conveying to the Sacred College or to individual Cardinals the sentiments of any civil power on the choice of candidates. Our present Holy Father has incorporated the relevant text in the passage which is now added to the oath :

Pariter promitto et iuro nullo modo a quavis civili potestate, quovis praetextu, munus proponendi *Veto* seu *Exclusivum*, etiam sub forma simplicis desiderii, esse recepturum, ipsumque hoc *Veto*, qualibet ratione mihi cognitum, patefacturum, sive universo Cardinalium Collegio simul congregato, sive singulis Cardinalibus, sive scripto, sive ore, sive directe ac proxime, sive oblique ac per alios, sive ante ingressum in Conclave, sive ipso perdurante; nullique interventui, intercessioni, aliive cuilibet modo, quo laicae potestates cuiuslibet gradus et ordinis voluerint sese in Pontificis electione immiscere, auxilium vel favorem praestitutum.

When one considers the ruthless invasion of the Church's rights in recent years, and the readiness of many present-day rulers to intervene in ecclesiastical matters for their own advantage, no tightening of precautions can be regarded with surprise.

The most notable innovation of the new Constitution is the rule demanding for a valid election one vote over and above the traditional two-thirds majority :

... plenissime confirmamus legem iam latam et per plura deinde saecula semper religiosissime servatam, qua nempe statutum est ut ad validam Romani Pontificis electionem requirantur duae saltem ex tribus partibus suffragiorum, eandem tamen modo innovamus quatenus decernimus ut duabus ex tribus suffragiorum partibus unum insuper addatur suffragium, alioquin electio sit ipso iure nulla atque irrita, ita ut ille tantummodo Romanus Pontifex habendus sit in quem duae saltem ex tribus partibus Cardinalium, uno plus, in Conclavi praesentium per secreta schedularum suffragia convenerint.

The Holy Father gives his reason for introducing this change :

. . . ut quaelibet praeceatur occasio dubitandi ne in duabus tertiis partibus suffragiorum suffragium ipsius Electi numerari queat, cum nemo unquam . . . seipsum eligere, seu suffragium sibi dare ullatenus possit: electi tamen persona, si in Conclavi sit, debeat in numerum Cardinalium computari.

The Legislator, by introducing this ingenious change, leaves intact two important rules of law, and at the same time precludes the possibility of a situation which, however improbable, would be fraught with extreme delicacy and embarrassment. A two-thirds majority is required for a valid election, but if this minimum were reached only by the inclusion of the elected candidate's vote in his own favour, the election would be invalid. The supreme importance of validity of Papal elections demands the assurance that the result should not be made decisive by the vote of the Cardinal who receives the necessary majority. The only way of discovering the truth was the distinctly invidious one of examining the ballot-paper which he placed in the chalice. Under the new law this examination will no longer be necessary. The election will be valid even in the extremely unlikely event of his having violated the sacrosanct rule of canon 170: "*Suffragium sibimetipsi nemo valide dare potest.*" The change in the law has called for a simplification of the voting paper. The familiar specimen papers—the Code's solitary if not very compelling title to rank as an illustrated work—are superseded. The new papers leave space only for the name of the Cardinal who is being voted for, and are folded only once. As a safeguard of secrecy, it is now prescribed that at the end of each second count the Cardinals hand over to be burned all papers which were used for noting the results of the count.

Participation in the Papal election is the duty, as well as the privilege, of Cardinals. The new law repeats their obligation to obey the summons to attend, unless there be a legitimate cause which prevents them. In future, such a cause will need to be approved by the other Cardinals.

P. J. HANRAHAN

PRIESTLY VIRTUES

I. MEEKNESS

THE extraordinary reputation in this country of Buckfast Abbey and the excitement caused by the proposals for Fountains are significant indications of the peculiar fascination that monastic life has for the average Englishman. We do not find this on the Continent. The Abbey of Saint-Wandrille, for instance, in Normandy, which, I suppose, is of about the same scale as Buckfast, scarcely draws interest from a passer-by. Foreigners who are acquainted with Mont-Serrat or the Escorial smile indulgently when they are enthusiastically introduced to Mount Saint Bernard's in Leicestershire or to Prinknash. The publicity that *Picture Post* and *Illustrated* occasionally give to one or other of our English monasteries is ample proof of the interest that these cause. Is it because we are living in a Protestant country and these buildings are yet novelties? Or is it because the quiet, sober Englishman feels himself drawn towards a certain way of living which secretly he envies? The deep respect that even the roughest of British tommies shows towards the little Continental nun seems to be imposed upon him by that ensemble of virtues that, for want of a better word, we call meekness. Monks and nuns are universally known as peaceful, kind and gentle. That characteristic, I think, explains something in the success of their apostolate, the respect that is generally paid to them over here, especially by those who understand little about their lives. It is the thought of effective apostolate, rather than the desire to stress the obvious, that has led me to submit a few remarks concerning the nature and the excellence of this essentially Christian, monastic and priestly virtue.

Saint Augustine, who lived in an age very similar to our own and who greatly influenced monastic spirituality in the West before Saint Benedict, clearly saw the essence of supernatural meekness. It is something, he said, by which we do not render evil for evil, by which we do not even resist evil, but by which we conquer evil with goodness.

"Mites sunt qui cedunt improbitatibus et non resistunt malo, sed vincunt in bono malum. Rixentur ergo immites et dimicent pro terrenis et temporalibus rebus."

Meekness thus appears essentially a negative virtue, the negative counterpart of anger, of the spirit of revolt. The meek man acquires no personal rights, rebels against no humiliation, no suffering, loss or personal calumny. If he is perfectly meek, he is spiritually dead, dead to the world, dead to men, dead to his own self. Completely unselfish, he realizes in his life the words of Our Blessed Lord: "*non quod ego volo, sed quod tu, Pater*". The fact that he constantly and habitually refrains from the slightest show of anger is a sign that his will is at peace with the will of his heavenly Father, and because of that harmony, at peace with the world that the Father in His goodness and wisdom governs and controls.

It is easy to perceive the intimate relation between the beatitude of meekness and the gift of piety, since piety is that secret understanding we have of God as Father. Saint Augustine puts this neatly when he writes in one of his letters:

"Pietas congruit mitibus: qui enim pie quaerit, honorat sanctam scripturam et non reprehendit quod nondum intelligit et propterea non resistit (Deo), quod est mitem esse. Mitibus haereditas data est tamquam testamentum patris cum pietate quaerentibus."

And again:

"Unde ascendunt ad pietatem ut non resistant voluntati ejus (Patris) sive in sermonibus ejus ubi non capiunt sensum ejus, sive in ordine ipso et gubernatione creaturae cum pleraque aliter accidant quam privata hominis voluntas exposcit: ibi quippe dicendum est: verum non quod ego volo, sed quod tu, Pater."

We notice how this gift of piety, acquired through the prayerful scrutiny of the scriptures and the humble interpretation of life, envelops a person in faith, founded on humility, and manifested by meekness.

It is because of this that we look upon meekness as essenti-

ally belonging to the monastic spirit, a virtue most easily practised by a person who has forsaken everything in order to follow his Master, who has neither family, nor goods, nor self-love to defend against the usurpations of an enemy. Whereas a certain anger is justifiable in a worldly man defending his personal rights, there is no excuse for him who has voluntarily sacrificed those rights. We grow in meekness according to the measure in which we become detached from earthly things because of the closer attachment we have for God.

One could meditate for a long time upon the way Our Blessed Lord, His Mother and the Saints practised this virtue of meekness. Only a true understanding of its nature explains why, instead of closing up His Divine Heart to His enemies, Jesus allowed His love to go out towards them, in the same way as His Father had given up His own Son to those who had disobeyed His law. Similarly the "o dulcis virgo Maria" that we repeat so often has behind it all the sweetness of motherhood that, even to a pagan acquainted with the sufferings of Our Lady's life, can convey what Christian meekness means. Meekness has given the world martyrs, and martyrs have sustained the life of the Church.

The perfection of meekness seen in Jesus and His Mother shows how, although negative, this virtue is inexhaustible in degree. Although a holy person may never manifest signs of anger (especially if he is never attacked), he has not perfectly mastered the virtue of meekness until the goodness in him, by its very radiation, has conquered the evil without—and the greatest of evils is sin. A good disciplinarian may be never moved to anger because of his domineering personality, but he does not necessarily conquer evil. More often than not he smothers it instead of rooting it out with thoroughness.

Punishment may be necessary to stem evil, but it will not conquer it. Only good is opposed to bad, and only opposites exclude each other. The goodness of Christ overcame the wickedness of Satan, and that goodness must be the weapon taken up by His saints.

Goodness is another word for charity. Just as meekness is a sign of faith, so it is a sign of love. It is a moral virtue, a negative one, the obverse of a medal upon which is stamped faith and

charity. This negative side is the exclusion of anger. That is perhaps why, if the sun sets upon anger, during the darkness of the night, this will develop into hate—and hate is the source of all evil. "*Ira est libido vindictae*", writes Saint Augustine, "*quae inveterata fit odium, ira festuca est, odium trabes est: festuca intrita fit trabes.*"

It is obvious that meekness is pre-eminently a priestly virtue. Like Our Blessed Lord, a priest is a saviour before being a judge. Experience shows that, in spite of the illogicality, sinners are drawn to the altar before being taken to the confessional. It is also a royal virtue, belonging to those who "possess the earth", that is, those who are above and free from the earth's enchantments. It was the virtue of Moses and David, the leaders of the chosen people of God. It is the badge of the strong man, violence being that of the bully. It belongs to magnanimous souls and distinguishes these from the prig. It has been the glory of priests and nuns in times of persecution and its absence has marked times of worldly prosperity and wealth. Perhaps, too, its absence in Catholic priests has been one of the chief complaints made by those outside the Church.

It is a significant fact in this country today that, while so many priests are humbled because of the circumstances in which they live, the number of converts we receive yearly swells the Catholic fold. Yet the meekness we are sometimes obliged to practise, even in spite of ourselves, is not a humanist or a pagan ideal. It lacks the Greek sense of measure—even the Protestant sense of decorum. In its perfect state it was not the heritage of the Jews, but it came on earth with the folly of the Gospel. Will not the Catholic Church in England grow in the measure in which its priests and religious become more perfectly meek in spirit and in heart?

SEBASTIAN REDMOND, A.A.

NOTES ON RECENT WORK

HOLY SCRIPTURE

FOR all who take an interest in the Bible and its literature, and more particularly in the Old Testament, the great event of last year has been the international congress held at Cardiff by the Society of Old Testament Study, from Monday, 9 September to Friday, 13 September. An account of the congress may be found in the October issue of *Scripture*, in which due attention is called to the large number of Catholic priests (including no less than six from abroad) who took part in the sessions. The atmosphere of friendliness and zeal for the common cause of Old Testament scholarship was remarkable, and, as is usual in such affairs, the informal discussions were at least as valuable in their results as the formal meetings of the Society and its guests.

By way of preliminary to the Congress the Society issued a very comprehensive book list, containing notes on some two hundred books and periodicals which have appeared since the last issue in 1940. The list cannot, of course, lay claim to anything approaching completeness since there is a notorious, and seemingly quite unnecessary, difficulty about obtaining books from Germany, and the many complications of the rules governing foreign exchange are too well known to call for any description. It is, none the less, a consolation to note that a large number of books from abroad were obtained by the editor (Professor H. H. Rowley of Manchester), and distributed by him to the members of the book list committee. Many of these works were by Catholic writers, and these were, for the most part, given to Catholic reviewers. They include Dr. F. Nötscher's *Biblische Altertumskunde* (Hanstein, Bonn, 1940), the *Mémorial Lagrange* (Gabalda, Paris, 1940), Professor R. de Langhe's *Les textes de Ras Shamra* (Duculot, Gembloux, 1945), the new Psalter of the Roman Breviary (now obtainable from Desclée in an excellent India-paper edition), Dr. J. Zeigler's fine edition of *Isaías* according to the Septuagint (Vanderhök and Ruprecht, Göttingen, 1939), Professor J. Coppens's *Histoire critique de*

l'Ancien Testament (Desclée, Bruges, 3rd Ed., 1942).¹ the latest (5th) edition of the late Fr. H. Höpfl, O.S.B., *Introductio specialis in Vetus Testamentum* (A. Arnodo, Rome, 1946), Dr. P. Heinisch's *Theologie des Alten Testaments* (Hanstein, Bonn, 1940), and Fr. F. Zorell's *Lexicon Hebraicum et Aramaicum Veteris Testamenti* (Fasc. 1-5; Pontificio Istituto Biblico, Rome, 1946). The book list, though marked "for private circulation", has, in fact, been distributed to some who were not members of the Society. Copies may be had from the Rev. Professor G. Henton Davies, 3 The Dell, Westbury-on-Trym, Bristol, price 3s. for a pamphlet of 61 closely printed pages.

At one time it was by no means uncommon when one was buying books from abroad, especially French books, to find the price stamped on the backs or sides. It is, apparently, less common since the war, and the book list just noticed has a paragraph in its preface stating that "Prices of foreign books, where known, are given either in foreign currency or in the English equivalent actually charged." Among books which fall into the second category is a quite recent one by Père Joseph Bonsirven, S.J., entitled *Les Enseignements de Jésus-Christ*.² The author is perhaps our best-known living authority on Rabbinical Judaism and has to his credit, among other works, the small manual on *Les idées juives au temps de Notre-Seigneur*, and the much larger, very complete two-volume study entitled *Le Judaïsme Palestinien au temps de Jésus-Christ: sa théologie*.³

It is claimed in the *avant-propos* that there is need of a synthetic treatment of our Lord's teaching, though the same "Verbum Salutis" series already contains Père Lebreton's masterly volumes on *La Vie et l'Enseignement de Jésus-Christ Notre Seigneur*.⁴ There is, however, some advantage in having a book devoted exclusively to our Lord's teaching, and this wonderfully full and well-documented treatise would be outstanding at any time. Here is a brief summary of its contents.

There is, first, an introduction on the sources for Christ's

¹ The present writer was not aware, at the time when he reviewed this book for the book list, that an English translation of the 2nd edition had been published in 1942 by St. Anthony's Guild Press, Patterson, N.J.

² Paris, Beauchesne, 1946. Pp. v + 511. Price 15s. 6d.

³ See THE CLERGY REVIEW, Vol. VIII, p. 404, and Vol. X, pp. 388-9.

⁴ See THE CLERGY REVIEW, Vol. IV, pp. 153-4.

teaching, and these are the so-called "fifth Gospel" (that is, the New Testament writings other than the Gospels which attest the belief of the first Christians), the Synoptic Gospels, and St. John.¹ Then there are some pages on "Le langage de Jésus" (this, almost needless to say, being a study not of Galilean Aramaic, but of His method of expression), on His teaching in general, and on the plan of the present work. Chapter I deals with two of the fundamental and recurring themes in the teaching—the Reign of God and the title "Son of Man", as used in biblical and extra-biblical Jewish literature and by our Lord Himself. Chapter II, on "Jesus Christ and Israel", treats of Christ's attitude to Israel as a nation and to the religion of Israel. There is a short appendix on His use of the Old Testament. Chapter III is concerned with the nature of sin, Satan's influence in the world, the consequences and universality of sin, and, later, with our Divine Saviour's victory over the tempter, His mercy towards sinners, and His teaching on conversion and the remission of sins. Chapters IV, V and VI have, as their common title, the Way of the Reign of God, and consider in turn the Son of God in His relation to His heavenly Father, in His relation to His brethren, and in His redeeming sacrifice. Chapter VII is entitled "The Kingdom of the Son of Man—the Church" and studies topics such as the society of Christ's disciples, the sacraments, the Church as a supernatural society, and the universal Kingdom of the Divine Son. Chapter VIII deals with Christ's eschatological teaching on the parousia. Chapter IX studies the Son of God as communicating to us His divine life, and discusses entrance into the Kingdom of God, the Son of God as mediator, the mystery of the God-Man, Jesus as the Messiah, the divinity of Christ, the mission of the Son in His incarnation, the humility of the Incarnate Son, and His revelation of the Blessed Trinity. Finally, in Chapter X, the author determines the nature and genesis of divine faith, and our Lord's method of teaching in His dealings with the multitude and in His training of the disciples.

¹ Apropos of the establishment of the Fourth Gospel's date, Père Bonsirven might have quoted Lagrange's notable words on the fragments published by Dr. Idris Bell in 1935. "La Providence nous a fourni la preuve incontestable que l'évangile de saint Jean existait, dans les termes où nous le possédons, au début du II^e siècle, au même titre que les synoptiques." Cfr. *Revue Biblique*, 1935, p. 343.

Père Bonsirven has wisely refused to draw up a general bibliography "qui . . . ne pourrait être qu'infinie". But there is scarcely a page without its references, and these show a wide, accurate and up-to-date knowledge of all the important works, and of many others that are secondary, which have any bearing upon the greatest of all enquiries. The style may perhaps be said to lack the charm of Lebreton's, and at times the book makes difficult reading, but, in truth, the subject-matter, commonly regarded by the inexpert as simple, is very far from being so. Those who already possess the earlier works on Palestinian Judaism in our Lord's time will find them of great service, since the author frequently refers to them. He has given us a work of quite exceptional value and importance, a most precious guide to our Divine Lord's thought and doctrine.

"For ah! the Master is so fair,
His smile so sweet to banished men,
That they who meet it unaware
Can never rest on earth again."

We can rejoice that the same wise and learned author has contributed yet another volume to the "Verbum Salutis" series. It is *Saint Paul—Épître aux Hébreux. Introduction, traduction et commentaire*,¹ and it ranks with the earlier edition of the *Épîtres de Saint Jean* among the more notable volumes of a series which has always maintained a high level. The present commentary gives 160 pages to introduction and 391 to exegesis. The author judiciously decides to postpone his discussion of the much-disputed question of the epistle's authenticity until the end of the introduction. His chief concern is rightly with the theology of Hebrews, especially the theology of priesthood, which is indeed the marrow of the whole dogmatic portion of the epistle. On the subject of the sacrifice offered by the *Pontifex futurorum bonorum*, and the relation between Calvary and the Mass, Père Bonsirven is content to set out the opinions of Lepin, de la Taille, Masure and others. Of himself he writes: "On accordera que nous renoncions à toute systematisation, pour nous contenter de dégager les idées exprimées dans notre épître", (p. 50, n. 2).

¹ Paris, Beauchesne, 5th edition, 1943. Pp. 551. Price (bound) 10s. 6d.

The topic of sin and the so-called "unpardonable sins" in the epistle is carefully studied in its context, and in the light of the sacrament of penance as it was administered in the early Church. For reasons both of philology and of doctrine the author interprets Heb. vi, 4-8 of that special "renewal unto repentance" which led normally to the first conversion and to baptism. The discussion of the Pauline authenticity gives an excellent summary of the evidence; the author does not seem to know Dr. Leonard's book: *The Authorship of the Epistle to the Hebrews*.¹ As an instance of scholarly fairmindedness, there is the remark, apropos of the usual argument against a late date, that St. John's Gospel gives no reason for supposing that it was written almost a generation after the destruction of the Temple.

The commentary proper is a wonder of compression. It cannot rival Westcott or Moffatt in length, but it says all that is most necessary on all the more important verses. There is necessarily some repetition of the introductory matter, but the presentation has all the charm and alertness of a good running commentary. The treatment of *diathékē* is based upon some articles by Padre de Fonseca in *Biblica* for 1927 and 1928, and on Behm's study in Kittel's *Theologisches Wörterbuch*; while admitting a certain fluidity of meaning, the sense of "testament" is restricted to the two occurrences in ix, 16-17. Perhaps the best, as it is assuredly the central, part of the commentary is in its pages (359-433) on chapters viii-x, which treat of the ministry of our great High Priest, His offering of His all-availing sacrifice, His entry into the heavenly sanctuary, and His establishment of a new covenant in His blood. The altar of xiii, 10 is interpreted of Christ, but one is justified, says the author, in seeing in the "eating of the altar" an allusion to our Lord in His specifically Eucharistic Presence.

The two-volume work entitled *L'Enseignement de Saint Paul* is not new. M. François Amiot, professor in the seminary of Saint-Sulpice, first published it in 1938, and it has now achieved its fourth edition with some changes and corrections and an increased bibliography.² In a series of chapters the author considers in turn the sources for Pauline study and St. Paul's

¹ London: Burns Oates, 1939.

² Paris, Gabalda, 1946. Pp. xvi + 339 and 264. Price 230 francs.

manner of expression; the teaching on the three persons of the Holy Trinity; humanity before the coming of Christ; the redemption, and its supernatural life of grace; the mystical body of Christ; the life of the mystical body, and Christian moral teaching; the future of the mystical body; and, by way of conclusion, St. Paul as an apostle of Jesus Christ, and the gospel which he preaches. The well-arranged bibliography gives a list of works for further study, nearly all of them written in French or Latin.¹ It would be evident, even apart from M. Amiot's candid acknowledgement, that the work owes a great deal to Père F. Prat's classic *Théologie de Saint Paul*. The book will be most useful to beginners in Pauline studies, and, at the present favourable rate of exchange, can be recommended as one of the cheapest, as well as one of the best, Catholic manuals on the theology of the *Apostolus gratiae*.

JOHN M. T. BARTON

QUESTIONS AND ANSWERS

EUCCHARISTIC FAST: CHILDREN UNDER SEVEN

Could one hold that this law, being purely ecclesiastical, does not bind children under seven, even though they may be bound by the law of paschal Communion?

REPLY

Canon 12: Legibus mere ecclesiasticis non tenentur . . . qui, licet rationis usum assecuti, septimum aetatis annum nondum expleverunt, nisi aliud iure expresse caveatur.

Canon 858, §1: Qui a media nocte ieiunium naturale non servaverit, nequit ad sanctissimam Eucharistiam admitti,

¹ The only exception appears to be Dr. R. Bandas: *The Master Idea of St. Paul's Epistles—The Redemption*, Bruges, de Brouwer, 1925.

nisi mortis urgeat periculum, aut necessitas impediendi irreverentiam in sacramentum.

The clause *nisi aliud*, etc., is verified in the law of paschal Communion, as may be deduced from the terms of canon 859, §1. A private reply of the Code Commission, 3 January, 1918, explicitly asserts that the obligation may arise before the age of seven, and it is the common teaching since the Code, notwithstanding the opinion of Iorio,¹ who thinks it more probable that children are not bound by this law until the age of seven.

To include children under seven within other laws to which they are not expressly bound, it will be necessary to show that the precept is substantially *iure divino* and that the Church law merely determines it more clearly.²

(i) Cappello, one of the few manualists who discuss the point,³ holds that children under seven are bound by the law of 858, §1: "Contraria sententia quavis caret solida probabilitate. Verum quidem est, eos non obligari legibus mere ecclesiasticis, nisi expresse aliud caveatur. Sed praedicta lex ieiunii ecclesiastici non est mere ecclesiastica eaque fundatur in ipso iure divino, quatenus Eucharistia maxima reverentia a quocunque fidei, etiam a puero nondum septenni, suscipi debet."

This view may be correct, and Capello is certainly an authority of the first rank in questions of this kind, but the reason on which it is based seems open to criticism. We have seen, especially during the war, the law of the Eucharistic fast relaxed in all directions, and it cannot be said that the Church is thereby tolerating irreverence.

(ii) The writers do not, for the most part, discuss the difficulty, but it will be found that nearly all of them give only two examples of the clause "*nisi aliud expresse caveatur*", namely paschal Communion and annual confession, thereby implying that children under seven are not included in the law of canon 858, §1. We have found two, however, who, from the canonical aspect at least, hold these children exempt from the law: Cicognani, *Canon Law* (1934), p. 573, and a writer in

¹ *Theol. Moralis*, II, §325. In I, §483, he gives the common opinion.

² Cf. *THE CLERGY REVIEW*, 1942, XXII, p. 228, where this doctrine is discussed with relation to the Sunday Mass precept.

³ *De Sacramentis*, §498.

l'Ami du Clergé, 1929, p. 89. They both, however, maintain that, from the moral aspect, the law ought to be observed. We find it difficult to accept this qualification, since the moral obligation, apart from such duties as avoiding scandal, only arises on the supposition that these children are bound to observe the canon law. They are counselled to keep it, exactly as parents are recommended to take even the youngest children to Mass, but in not observing it they are violating no law, unless it can be shown that the Eucharistic fast is, in some sense or other, *iure divino*.

(iii) Our own view on the matter is that children under seven must be brought within the law, but not precisely for the reasons given by Cappello. On the axiom *accessorium sequitur principale* it would seem to follow that, once the obligation of receiving Holy Communion is established, the recipient is bound also by all other ecclesiastical laws which accompany this act: for example, the prohibition against communicating more than once daily or against communicating in the Latin rite under both kinds.

Nevertheless, owing to the uncertainty both of the law and of the reasons alleged in defence of the strict view, we think that the opinion which exempts children under seven from the law of canon 858, §1, is probable, and we would not criticize anyone who followed it in practice, provided no scandal is given.

DISSENTING "PONENS" IN MARRIAGE CAUSES

In the deliberations of the collegiate tribunal of three judges it transpired that the "ponens" held the nullity not proved, whereas the other two judges held it proved. The "ponens" maintains that, in these circumstances, the sentence should be written not by himself but by one of the other two judges. Is this correct? (R.)

REPLY

S.C. Sacram. 15 August, 1936, art. 200, §2: *Sententia latino idiomate exaranda est a ponente, nisi forte alii ex iudicibus in discussione hoc munus, iusta aliqua de causa, commissum sit.*

Normae S. Romanae Rotae Tribunalis, 29 June, 1934; *A.A.S.*, 1934, XXVI, p. 449; art. 142, §2: *Sententia latino idiomate exaranda est a ponente, nisi forte in discussione visum fuerit aliqua de causa hoc munus alii ex Auditoribus committere. Extensor sententiae uti potest opera Secreti ex officio.*

The 1936 Instruction for diocesan tribunals follows closely the rules drawn up in 1934 for the Rota, since the same canonical principles govern both. The restoration of this ancient Roman tribunal was effected by Pius X,¹ and the "*Lex Propria*" of the newly constituted tribunal, issued 29 June, 1908,² contains under canon 32, §2, the rule incorporated in the *Normae* of 1934: "*exaranda (sententia) vero vel a causae ponente vel ab alio ex Auditoribus cui hoc munus in secreta causae discussione commissum sit*".

Neither of the two texts quoted above suggests the just cause for the appointment of a judge other than the "ponens" to write the sentence; it is a task of some importance and difficulty, and usually falls to the "ponens", as determined in art. 22 of the Instruction, 15 August, 1936. But in the event of his dissenting from the judgement of his two colleagues, it would be somewhat unreasonable to expect him to compose a judgement supporting a decision which he himself believes to be wrong. This is the just cause which the above directions chiefly have in mind, as Lega implies in the introduction to the volume of decisions of which he was the "ponens".³ It was not until the reconstitution of the Rota under Pius X that the "ponens" had a decisive vote; in the former practice he presided over the discussions and wrote the judgement in accordance with the decision reached by the deciding judges. "*Hodie ex adverso cum Ponens partem habeat in causae definitione per suum votum, dum decisionem conscribit eius rationes decidendi exprimit ex votis Auditorum in causae definitionem concurrentium, proindeque etiam ex proprio voto. Illud autem consequitur ex hoc novo stylo quod si Ponens votum ediderit maiori parti Coauditorum contrarium ipse cogeretur scribere in decisione exaranda contra propriam*

¹ *Fontes*, III, n. 682, p. 733. English Tr. in Leeds Synods, 1911, p. 217.

² *Fontes*, n. 6459.

³ *Coram Lega*, Vatican Press, 1926, p. 6.

opinionem, quod sane est absonum, unde visum fuit magis opportunum quod alteri Auditori huiusmodi munus committeretur (*Lex Propria*, n. 32); idque ipsi Auditores in singulis casibus oretenus decernerent. Haec decisio non haberi posset uti lata coram Ponente qui eam non exaravit, et esset expungenda a decisionum collectione coram hoc Auditore latarum; sed hoc ipsum, et a fortiori quinam ex Auditoribus decisionem conscripserit, id religioso sub secreto servandum est."

Doheny, commenting on art. 200, §2, of the Instruction,¹ reaches the same conclusion: "A just reason would appear to be the fact that the original *Ponens* did not agree with the majority opinion and consequently would find it difficult to formulate reasons for an opinion from which he personally differed."

We cannot find the point decided anywhere, but it seems to us that the sentence of a diocesan tribunal, signed by the three judges, should have the name of the "ponens" in the first place, as in art. 198, §6, of the Instruction, 15 August, 1936, even though this "ponens", for the reasons we have been discussing, has not composed the written argument on which the decision is based.

DEDICATION OF INFANTS TO OUR LADY

Frequently after the Baptism of an infant the parents request its dedication to Our Lady. Does there exist any approved rite for this purpose? (F.)

REPLY

Apart from rituals sanctioned for local use, there exists no liturgical formula for dedicating a child to Our Lady immediately after Baptism; when we read of the practice in lives of the saints it is usually the parents who do it as a private act of devotion.

Writing on the subject in this REVIEW, 1937, XIII, p. 469, we summarized some local rites. In Poitiers the child accompanied by its godparents is received by the priest at Our Lady's

¹ *Canonical Procedure in Matrimonial Cases*, p. 330.

altar vested in surplice and white stole. The godparents, after reciting *Pater Ave* and *Credo*, renew the baptismal promises, the priest gives the *Benedictio Infantis*, n. 45 amongst the "Benedictiones non reservatae" of the Roman Ritual, and parents and godparents recite in conclusion an approved prayer of consecration.¹ In Langres a longer approved formula is in use.² In Liège the custom exists of performing the closing ceremonies of the Baptismal rite at the Lady altar.³

In our opinion none of these rites, authorized for the localities concerned, may lawfully be used in this country without the sanction of the local Ordinary; even the renewal of baptismal vows, to which an indulgence is attached, must be according to a formula approved by the Ordinary.⁴

But one may always, at the Lady altar, use any appropriate liturgical formula authorized by the common law, and the most suitable for the occasion are the *Benedictio Infantis*, n. 45 in the Ritual, the prayer *Sub tuum praesidium* and the prayer n. 8 amongst the *Orationes Diversae* of the Missal, supplemented by the blessing of a medal or crucifix for the infant's use.

If some more explicit formula of consecration is desired for public use in churches, authorization would have to be obtained. The following is a translation of the Liège formula: "O Mary, chosen to be the mother of the infant God and to guide his first steps, take under thy care this child whom we confide to thy maternal protection. Preserve him from all dangers of soul and body. Give him an understanding of the things of God and a will to follow them, that under thy care he may be faithful to thy Divine Son, in whom he has been baptized, and may reach eternal life."

ANTICIPATED MASSES FOR THE DEAD

It is alleged that one of the recent Popes teaches that it is of more profit to one's soul to have Masses said for its repose whilst still alive. Could you give the teaching which appears to have this meaning? (F.)

¹ *La Documentation Catholique*, 1926. XV, p. 423.

² *l'Ami du Clergé*, 1922, p. 752.

³ *Questions Liturgiques et Paroissiales*, 1925, p. 256.

⁴ *Preces et Pia Opera*, n. 632.

REPLY

In an Apostolic Letter to the *Bona Mors* Confraternity, 31 May, 1921,¹ Benedict XV grants certain indulgences and uses the occasion for explaining the gift of final perseverance, and for urging the reception of Extreme Unction in good time. In the course of the letter, words occur which, taken out of their context, might mean that it is possible to have Masses said whilst alive which are not applied to the benefit of one's soul till after death. The correct meaning, however, is that the fruit of these Masses said during life is more certainly obtained than is the fruit of Masses said after death; other things being equal, they dispose the soul for a good death and thereby shorten one's purgatory.² They may be offered in satisfaction for the penalty due to sins committed up to the time of the celebration of the Mass, but not for the penalty due to possible future sins not yet committed. It is erroneous to suppose that the benefit of such Masses resembles that of an indulgence which one gains by fulfilling certain conditions, but which is not applicable till the moment of death.

These are the relevant passages in the papal letter: Verum ad gratiam eiusmodi assequendam cum preces eo plus valeant, quo excellentiores sunt, liquet, quas Christus ipse, Mediator ac Sacerdos, in augusto Missae sacrificio, Patri obsecrationes adhibet, eas esse prorsus perfectas et gratas, ideoque omnium efficacissimas. Fideles igitur, qui pretiosum sibi spondere decessum tutumque reddere velint, quidni Sacrum ad hanc mentem fieri iubeant, cum in altari Christus sit *semper vivens ad interpellandum pro nobis*, ibique *thronum gratiae* constituerit, ad quem *adeamus cum fiducia ut misericordiam consequamur et gratiam inveniamus in auxilio opportuno?* Praeterquam enim quod, ut Tridentini verbis utamur, *sacrificii oblatione placatus Dominus, gratiam et donum poenitentiae concedens, crimina et peccata etiam ingentia dimittit*, poenasque culpae expiandae debitas condonat, solutionis pretium ex immenso satisfactionum Christi cumulo depromens, per ipsam praeterea Sacri litationem subsidia ea

¹ A.A.S., 1921, XIII, p. 342.

² Cf. Cappello, *De Sacramentis*, §608; Tummolo-Iorio, *Theol. Moral.*, II, §354.

omnia impetrare licet necessaria atque opportuna, quibus non modo maculas devitemus conceptasque eluamus, sed etiam in Dei gratia amicitiaque sic perstemus ut mortem iustorum obeamus. In quo considerandum praecipue est, fructus, qui ex Sacro percipiuntur, hominibus longe uberius vivis prodesse quam vita functis, cum iis, bene animatis ac dispositis, magis directo, certius atque abundantius, quam his, applicentur: unde efficitur, ut, cum perseverantiae dono, queamus nobis facultatem adhuc vivis comparare cum placandae Dei iustitiae, tum poenae, quae nos in Purgatorio igni maneret, vel tollendae omnino vel valde saltem imminuendae. Quodsi satis multi, obliviosi atque ingrati homines, id committere consueverunt, ut ad animas eorum piandas, quos habere carissimos videbantur, augustum offerri Sacrificium neglegant, sunt quidem maiore numero, qui, gravi cum spiritualium utilitatum iactura, illud ignorent, profuturum sibi multo magis Missae sacrificium quod, se vivis, ipsimet, quam quod in ipsorum levamen defunctorum heredes, propinqui vel amici perlitari iusserint.

RELIGIOUS AND THEIR CORRESPONDENCE

The rule exists in most religious Institutes by which a superior is entitled to read all letters received and sent by the subjects of that superior. How can this practice be justified on principles of natural ethics? (C.)

REPLY

Canon 611: Omnes religiosi sive viri sive mulieres, libere possunt mittere litteras, nulli obnoxias inspectioni, ad Sanctam Sedem eiusque in natione Legatum, ad Cardinalem Protectorem, ad proprios Superiores maiores, ad Superiorem domus forte absentem, ad Ordinarium loci cui subiecti sint et, si agatur de monialibus quae sub regularium iurisdictione sunt, etiam ad Superiores maiores Ordinis; et ab istis omnibus

praedicti religiosi, viri aut mulieres, litteras item nemini inspiciendas recipere.

The practice is justified on principles of natural ethics, from the fact that a religious freely surrenders the right to the exclusive enjoyment of private correspondence, exactly as other natural rights are surrendered at religious profession. It will be found that this point is clearly expressed in the Constitutions, which religious study well before being admitted to profession, and if any individual has an insuperable reluctance in the matter, the remedy is to seek admittance to some Institute, if there is any such, which puts no restriction on correspondence. It is clear from canon 611 that the common law supposes that the rule exists in religious Institutes; any constitutions opposed to the terms of this canon are abrogated.

The difficulty some feel in this matter is not relating to letters sent by religious, who have knowingly accepted the rule, but relating to those sent to religious by persons who, perhaps, are unaware of the rule, and who send information, for example about family affairs, intended only for the recipient. It must be admitted, however, that correspondence requires two persons, and if one of them has freely surrendered the exclusive right of perusal, the other suffers no real grievance. Moreover, it is absolutely certain that if a superior gets to know, from using this right of opening letters, matter which is to the detriment of some third person, there is a grave obligation in natural justice to keep secret the information. On this obligation, as affecting matters of conscience between the religious and a correspondent, besides the usual commentators on canon 611, *Periodica*, 1909, V, pp. 53-55 may be consulted, which concludes with an opportune warning: "Denique hodie etiam caveat Superior ne litteras imprudenter legendo vel destruendo in civilem incurrat reprehensionem, quae in foro civili multari facile queat."

MEMORIALE RITUUM IN ORATORIES

May this abridged rite be used without an indult for the blessing of Ashes in semi-public oratories of religious? (W.)

REPLY

S.R.C., 6 November, 1925, n. 4397.4: Sacerdos Feria quarta Cinerum Missam lectam celebraturus in oratoriis semipublicis, potestne ante Missam benedicere cineres sine cantu eosque omnibus petentibus distribuere? *Resp.* Affirmative, ex gratia, iuxta Memoriale Rituum, iussu Benedicti Papae XIII editum.

(i) It is certain that for the Triduum of Holy Week an indult is necessary for the lawful use of the *Memoriale Rituum* in churches other than parish churches. This has often been asserted by the Congregation of Rites, e.g. nn. 3390, 4049.1.¹

(ii) The strict rigour of this rule is not, it appears, to be applied to the ceremonies in this book other than those of the last three days of Holy Week. This is expressly conceded for Ash Wednesday in n. 4397.4, and many commentators allow the same for the other ceremonies therein.²

On the other hand, that an indult is required in oratories for any of the ceremonies in this book, and not merely for those of the *Triduum*, seems implied by the fact that many faculties of faculties granted to Ordinaries include that of permitting the use of the book in these places on Ash Wednesday, Candlemas and Palm Sunday.³ The explanation may be that the formula in such faculties is considerably antecedent to the relaxation permitted in 1925. In any case, the teaching of the commentators may be safely followed, unless the local Ordinary expressly requires an indult to be obtained.

Periodica, 1925, p. 57, gives the following explanation of "ex gratia" in n. 4397: "Observes verba *ex gratia* non referri ad Memoriale Rituum Benedicti XIII, sed ad ipsum S.R.C. responsum quod fit affirmativum *ex gratia*. Sententia igitur sic exponenda est: ex gratia conceditur; fiat autem benedictio cinerum iuxta *Memoriale Rituum* Benedicti XIII."

¹ Cf. THE CLERGY REVIEW, 1939, XVI, p. 544; Fortescue-O'Connell, *The Ceremonies of the Roman Rite described*, p. 274.

² Cf. Fortescue-O'Connell, *op. cit.*, p. 253; La Maison-Dieu, Cahier 4, p. 169.

³ Cf. Formula IV for U.S.A. in Beste, *Introductio*, p. 978, v, 10.

FORM OF MARRIAGE UNDER 'NE TEMERE'

In 1912 a woman born of a mixed marriage, baptized a Catholic, but brought up from infancy in the Church of England, married in that Church a non-Catholic. If the law of canon 1099, §2, was then in force, the marriage is not invalid from defect of form. But *Ne Temere* has nothing corresponding to this canon. Is this marriage to be considered *prima facie* valid or invalid? (L.)

REPLY

Canon 1099, §2: . . . nullibi tenentur ad catholicam formam . . . ab acatholicis nati, etsi in Ecclesia catholica baptizati, qui ab infantili aetate in haeresi vel schismate aut infidelitate vel sine ulla religione adoleverunt, quoties cum parte acatholica contraxerint.

Ne Temere, S.C. Conc. 2 August, 1907; *Fontes*, n. 4340, XI, §1: Statutis superius legibus tenentur omnes in catholica Ecclesia baptizati et ad eam ex haeresi aut schismate conversi (licent sive hi, sive illi ab eadem postea defecerint), quoties inter se sponsalia vel matrimonium ineant. §2: Vigent quoque pro iisdem de quibus supra catholicis, si cum acatholicis sive baptizatis sive non baptizatis, etiam post obtentam dispensationem ab impedimento mixtae religionis vel disparitatis cultus, sponsalia vel matrimonium contrahunt; nisi pro particulari loco aut regione aliter a S. Sede sit statutum.

S. Off. 31 March, 1911; *A.A.S.* 1911, III, p. 163: . . . Quid dicendum de matrimoniis eorum qui a genitoribus acatholicis vel infidelibus nati, sed in Ecclesia Catholica baptizati, postea, ab infantili aetate, in haeresi seu infidelitate vel sine ulla religione adoleverunt, quoties cum parte acatholica vel infideli contraxerint. *Resp.* Recurrendum esse in singulis casibus.

When discussing canon 1099, §2, in this journal, 1939, XVI, p. 511, no reference was made to the law under *Ne Temere*, since, owing to the lapse of time, such cases rarely arise. It is quite certain that the case must be decided for England from the law as it existed between *Ne Temere* and the Code.

Before *Ne Temere* we in this and other countries were exempt from the provisions of the Tridentine decree *Tametsi*, but after *Ne Temere* the only country exempted under XI, §2, was Germany, from the constitution *Provida*, which exemption also disappeared with the promulgation of the Code.

It will be observed that the terms of the decision, *S. Off.*, 31 March, 1911, are identical with those of canon 1099, §2, yet this document is not cited amongst the sources of the Code. The commentators on *Ne Temere*¹ noted the harshness of applying the rules to the children of non-Catholics who, though baptized as Catholics, had been educated from infancy outside the Church, and the Holy See was so evidently of the same mind that the case was expressly provided for in the Code. But, apart from the direction that each case was to be referred to the Holy See, we are not aware of any document which provides for all such cases in any particular country.

Since marriage enjoys the favour of law, our opinion is that the above marriage must be regarded as *prima facie* valid. But if the parties are contemplating another marriage there is ample ground for submitting the existing one to the Holy See through the Ordinary, for the purpose of obtaining a declaration that the parties are free to marry. It may be that the English bishops received some instruction on the point which has never been published, deciding whether in these contingencies the rule of *Ne Temere* applied to this country.

E. J. M.

¹ E.g. *Ecclesiastical Review*, 1908, XXXIX, p. 28; Van den Acker, *Decreti Ne Temere Interpretatio*, p. 106.

ROMAN DOCUMENT

CONFIRMATION IN DANGER OF DEATH BY
SICKNESSSACRA CONGREGATIO
DE DISCIPLINA SACRAMENTORUM

I

DECRETUM

DE CONFIRMATIONE ADMINISTRANDA IIS, QUI EX GRAVI MORBO
IN MORTIS PERICULO SUNT CONSTITUTI. (*A.A.S.*, 1946,
XXXVIII, p. 349.)

Spiritus Sancti munera sacramento Confirmationis conferri catholica doctrina proclamat. Hinc impensa Ecclesiae cura ut pueri, aquis baptismi abluti, tali reficiantur sacramento, quo superni Paraclyti charismata adipiscantur ad robur susceptae baptismi fidei adiiciendum, ut gratiae amplitudine perfusi Christique militis caractere insigniti ad omne opus bonum instructi evadant ac renuntientur.

Licet explorati iuris sit Confirmationem ad animarum salutem de necessitate medii haud requiri (can. 787 Codicis I. C.), ob eius tamen praecellentiam et ampla quae secumfert praeclara dona, omni ope est adnitendum parochis ceterisque pastoribus ut christianorum nemo, data occasione, tam excellens salutiferae Redemptionis mysterium negligat; quum admirabili sit adiumento ad acriter decertandum contra diaboli nequitiam, mundi et carnis illecebras; ad gratiae virtutumque omnium in terris, gloriaeque maius incrementum assequendum in coelis.¹

Quamquam nihil intentatum relinquunt vigiles animarum rectores ut, quantum fieri potest, baptizati omnes hoc sacramento rite muniantur et quidem vix cum ad aetatem rationis participem pervenerint, scilicet circa septennium: quod pro-

¹ S. THOMAS, p. III, quaest. 72, art. 8 ad 4.

fecto septennium antevertere licet, prout expresse cavetur canone 788, "*si infans in mortis periculo sit constitutus, vel ministro id expedire ob iustas et graves causas videatur*"; permultos nihilominus ex habitis hac de re rationariis constat pueros, utpote morti magis obnoxios, etiam multo antequam aetatem ratione utentem attigerint, ex hac vita sacro chrismate non delibutos decedere, praesertim hisce nostris temporibus post dirissimum belli flagitium; quod et de adultis non paucis, qui in puerili aetate variis de causis confirmari non potuerunt, cotidiana experientia testatur.

Hoc quidem incommodum praecavetur in Ecclesia Orientali, ubi mos est infantes, statim post receptum baptismum, confirmandi. Eadem disciplina in usu quidem erat primis Ecclesiae saeculis etiam apud Latinos, et adhuc servatur ex legitima consuetudine penes quasdam nationes: communis tamen lex Ecclesiae Latinae, in citato can. 788 recepta, statuit ut huius sacramenti administratio differatur ad septimum circiter aetatis annum, quo, aequa praemissa catechesis instructione, pueri uberiores sacramenti sortiantur effectus.¹

Porro ratio praecipua cur tam immodicus chisticolarum numerus sine susceptione huius sacramenti de hac vita demigret, in eo est reponenda, quod iisdem in vitae discrimine constitutis ob Episcopi absentiam opportunitas non exhibetur hoc sacramentum suscipiendi.

Definitae doctrinae est solum Episcopum esse *ordinarium* confirmationis ministrum² (can. 782, §1): proindeque Apostolica Sedes iugiter sedulo studuit, ut huius sacramenti collatio Episcopo, tamquam ius et officium ipsi proprium, quantum fieri potuisset, reservaretur. Haec vero S. Congregatio semper religiose cavit, ne detrimentum pateretur reverentia huic sacramento debita et offensionem piae plebis exspectatio ob privationem personae Episcopi, neve illius administrationis conspicuus obfuscaretur splendor ac sollemnis, qui decet, minueretur apparatus.

Ast, necessitate bonoque fidelium id flagitante, non semel

¹ Cfr. Instructio S. C. de Sacr. edita die Pentecostes (20 maii) 1934, pro simplici sacerdote sacr. Confirmationis ex Sedis Apostolicae delegatione administrante (*A. A. S.*, Vol. XXVII, p. 11 seq.); Instructio S. C. de Prop. Fide 4 maii 1774; Instructio S. Officii m. iulii 1888.

² Conc. Trident., sess. VII, *De confirmatione*, can. 3.

Apostolica Sedes passim indulgere compulsa est, ut Episcopo, qui in certis rerum et personarum adiunctis haberi non posset, simplex sacerdos in aliqua ecclesiastica dignitate constitutus sufficeretur, tamquam administer *extraordinarius* huius sacramenti (can. 782, §2); qui congrua pompa eius administrationem perageret, praemonitis semper fidelibus Episcopum esse exclusivum ordinarium ministrum huiusce sacramenti illudque ab eo sacerdote conferri ex Apostolicae Sedis facultate,¹ prout complura pontificia indulta luculenter ostendunt.²

Ut igitur prospiciatur etiam spirituali conditioni tot infantium, puerorumque atque adultorum fidelium, qui ob gravem morbum in vitae discrimen adducantur, et certo certius mortem oppetant, quin sacro chrismate linantur, si observantia iuris communis quoad ordinarium ministrum adamussim urgeatur; necessarium visum est huic S. Congregationi remedium aliquod exquirere ac suppeditare hac gravissima de causa, ut tam notabili fidelium numero offeratur occasio Confirmationis suscipiendae.

Huius negotii momentum perpendens Ssñus D. N. Pius Papa XII, animarum saluti plenius consulere studens, prae maxima, quam gerit, sollicitudine universalis Ecclesiae, committere dignatus est huic S. Congregationi, pro sua potestate in hac solvenda quaestione, ut rem diligenter et impense expendere in plenariis Comitiis, et resolutionem, quae opportuna sibi visa esset, Ipsi proponeret.

Sacra vero haec Congregatio, praehabitis votis plurium consultorum, doctrina prudentiaque praestantium, et ad trutinam revocatis insuper omnibus documentis et actis antea super disciplinam Confirmationis comparatis, totam rem sedulo examini subiecit Purpuratorum Patrum in pluribus Conventibus plenariis.

Mature autem perspecta, quae inde prodiit, sententia idem Summus Pontifex, in audientia Excñno huius Sacrae Congregationis Secretario die 6 Maii 1946 concessa, huic sacro Dicasterio mandavit ut decretum ederet quod disciplinam de Confirmatione administranda in peculiaribus adiunctis supra

¹ Cfr. cit. Instr. S. C. de Sacr., III.

² Cfr. cit. Instr. S. C. de Sacr., I, n. 2; cit. Instr. S. C. de Prop. Fide; cit. Instr. S. Officii; Formulae S. C. de Prop. Fide.

expositis digereret iuxta leges ab Ipso certa scientia et matura deliberatione probatas atque benigne declaratas.

Apostolico mandato ideo fideliter obsecundans haec Sacra Congregatio de Disciplina Sacramentorum praesentibus litteris, quae infra recensentur, statuenda decrevit :

1.—Ex generali Apostolicae Sedis indulto, tamquam ministris extraordinariis (can. 782, §2) facultas tribuitur conferendi sacramentum Confirmationis, in casibus tantum et sub conditionibus infra enumeratis, sequentibus presbyteris, iisdemque dumtaxat :

(a) parochis proprio territorio gaudentibus, exclusis igitur parochis personalibus vel familiaribus, nisi et ipsi proprio, licet cumulativo, fruuntur territorio;

(b) vicariis, de quibus in canone 471, atque vicariis oeconomis;

(c) sacerdotibus, quibus exclusive et stabiliter commissa sit in certo territorio et cum determinata ecclesia plena animarum cura cum omnibus parochorum iuribus et officiis.

2.—Praefati ministri Confirmationem valide et licite conferre valent per se ipsi, personaliter, fidelibus tantummodo in proprio territorio degentibus, personis non exceptis in locis commorantibus a paroeciali iuris dictione subductis; non exclusis igitur seminariis, hospitiiis, valetudinariis, aliisque omne genus institutis etiam religiosis quoquo modo exemptis (cfr. can. 792); dummodo hi fideles *ex gravi morbo in vero mortis periculo sint constituti, ex quo decessuri praevideantur.*

Si huiusmodi mandati limites iidem ministri praetergrediantur, probe sciant se perperam agere et sacramentum nullum conficere, incolumi praeterea manente statuto canonis 2365.

3.—Hac facultate uti possunt tum in ipsa episcopali urbe tum extra ipsam, sive sedes plena sit sive vacans, dummodo Episcopus dioecesanus haberi non possit vel legitime impediatur quominus Confirmationem per se ipse valeat conferre, nec alius praesto sit Episcopus communionem habens cum Apostolica Sede, licet titularis tantum, qui sine gravi incommodo ipsi suffici queat.

4.—Confirmatio conferatur servata disciplina per Codicem I. C. inducta et ad rem accommodata, nec non ritu adhibito

ex Rituali Romano excerpto, quae fuse et ex integro infra transcribuntur: *gratis vero quovis titulo est conferenda.*

5.—Si confirmandi rationis usum sint assecuti, praeter statum gratiae, aliqua dispositio atque instructio requiritur ut fructuose hoc sacramentum valeant suscipere. Ministri igitur est pro singulorum aegrotorum captu eos edocere de his, quae scitu sunt necessaria, intentionem aliquam suscitando percipiendi hoc sacramentum ad robur animae conferendum. Curari autem debet ab his, ad quos spectat, ut si dein convalescerint, opportunis institutionibus circa fidei mysteria, naturam atque effectum huius sacramenti diligenter instruantur.¹ (Cfr. can. 786.)

6.—Ad normam can. 798, collati sacramenti adnotationem minister extraordinarius in paroeciali confirmatorum libro peragat, ibidem inscribendo nomen suum ac nomina confirmati (et si eius subditus non sit, etiam illius dioecesis et paroeciae), parentum et patrini, diem et locum, adiectis demum verbis: "*confirmatio collata est ex Apostolico indulto, urgente mortis periculo ob gravem confirmati morbum*". Adnotatio facienda est etiam in libro baptizatorum ad normam can. 470, §2.

Si confirmatus sit alienae paroeciae, quamprimum minister ipse de collato sacramento parochum confirmati proprium certiorum reddat per authenticum documentum, quod omnes notitias complectatur, de quibus supra.

7.—Ministri extraordinarii tenentur praeterea singulis vicibus statim ad Ordinarium dioecesanum proprium authenticum nuntium mittere collatae a se Confirmationis, additis adiunctis omnibus in casu concurrentibus.

8.—Ordinarii loci est ministros extraordinarios, de quibus supra, huius decreti praescriptiones meliore, quem censuerit, modo edocere, iisdemque singillatim explanare ut pares omnino inveniantur tam gravi negotio obeundo.

9.—Eiusdem Ordinarii loci officium est quolibet anno, sub initio anni proxime insequentis, *relationem* mittere ad hanc S. Congregationem de numero confirmatorum, necnon de ratione a ministris extraordinariis suae dicionis in tam praeclaro munere perfungendo adhibita.

¹ Cfr. S. Off., 10 apr. 1861 in Collect. S. C. de Prop. Fide, edit. a. MCMVII, Vol. I, p. 663, n. 1213; Catechismus Romanus, *De Confirmatione*.

Ssmus Dominus Noster Pius divina Providentia Pp. XII, in Audientia Excmo Secretario huius Sacrae Congregationis die 20 Augusti 1946 concessa, decretum de quo supra approbare et Apostolica Auctoritate munire dignatus est, contrariis quibuslibet, etiam speciali mentione dignis, minime obstantibus; mandavitque ut idem decretum, in *Actorum Apostolicae Sedis commentario officiali* edendum, vim legis habere incipiat a die 1^a Ianuarii 1947.

Datum Romae, ex aedibus Sacrae Congregationis de Disciplina Sacramentorum, die 14 Septembris anni 1946.

D. Card. JORIO, *Praefectus*.

L. ✠ S.

F. Bracci, *Secretarius*.

II

DISCIPLINA CODICIS I. C. SERVANDA IN CONFIRMATIONE CONFERENDA VI HUIUS APOSTOLICI INDULTI.

1.—Sacerdos, cui facultas haec concessa fuerit, probe sciat sacramentum Confirmationis conferri debere per manus impositionem cum unctione chrismatis in fronte et per verba in pontificalibus libris ab Ecclesia probatis praescripta (can. 780).

2.—Hoc sacramentum, quod characterem imprimit, iterari nequit; si vero prudens dubium existat, num revera vel num valide collatum fuerit, sub conditione iterum conferatur (can. 732).

3.—Chrisma, quod huic sacramento administrando, etiamsi per presbyterum simplicem, inservit, debet esse ab Episcopo, cum Apostolica Sede communionem habente, consecratum feria V in *Coena Dominini* proxima superiore; neque adhibeatur vetus, nisi necessitas urgeat. Mox deficienti oleo benedicto aliud oleum de olivis non benedictum adiiciatur, etiam iterato, minore tamen copia (can. 734, 781). Numquam vero licet sine chrismate Confirmationem administrare vel illud ab Episcopis haereticis aut schismaticis accipere. Unctio autem ne fiat aliquo instrumento, sed ipsa ministri manu capiti confirmandi rite imposita (can. 781, §2).

4.—Presbyter latini ritus cui, vi indulti, haec facultas competat, Confirmationem valide confert solis fidelibus sui ritus, nisi in indulto aliud expresse cautum fuerit. Nefas est presbyteris ritus orientalis, qui facultate vel privilegio gaudent Confirmationem una cum baptismo infantibus sui ritus conferendi, eandem ministrare infantibus latini ritus (can. 782, §§ 4 et 5).

5.—Presbyter privilegio Apostolico donatus, obligatione tenetur sacramentum hoc illis, quorum in favorem est concessa facultas, rite et rationabiliter petentibus conferendi (can. 785, §§ 1 et 2).

6.—Quamquam hoc sacramentum non est de necessitate medii ad salutem, nemini tamen licet, oblata occasione, illud negligere; imo parochi curent ut fideles ad illud opportuno tempore accedant (can. 787).

7.—Ex vetustissimo Ecclesiae more, ut in baptismo, ita etiam in Confirmatione adhibendus est patrinus, si haberi possit (can. 793).

8.—Patrinus unum tantum confirmandum aut duos praesentet, nisi aliud iusta de causa ministro videatur; unus quoque pro singulis confirmandis sit patrinus (can. 794).

9.—Ut quis sit patrinus, oportet:

1° Sit ipse quoque confirmatus, rationis usum assecutus et intentionem habeat id munus gerendi;

2° Nulli haereticae aut schismaticaе sectae sit adscriptus, nec sententia condemnatoria vel declaratoria sit excommunicatus, aut infamis infamia iuris, aut exclusus ab actibus legitimis, nec sit clericus depositus vel degradatus;

3° Non sit pater, mater, coniux confirmandi;

4° A confirmando eiusve parentibus vel tutoribus vel, hi si desint aut renuant, a ministro vel a parochio sit designatus;

5° Confirmandum in ipso Confirmationis actu per se vel per procuratorem physice tangat (can. 795).

10.—Ut quis licite ad patrini munus admittatur, oportet:

1° Sit alius a patrino baptismi, nisi rationabilis causa, iudicio ministri, aliud suadeat, aut statim post baptismum legitime Confirmatio conferatur;

2° Sit eiusdem sexus ac confirmandus, nisi aliud ministro in casibus particularibus ex rationabili causa videatur;

3° Decimum quartum suae aetatis annum attigerit, nisi aliud iusta de causa ministro videatur;

4° Non sit propter notorium delictum excommunicatus vel exclusus ab actibus legitimis vel infamis infamia iuris, quin tamen sententia intercesserit, nec sit interdictus aut alias publice criminosus vel infamis infamia facti;

5° Fidei rudimenta noverit;

6° In nulla religione sit novitius vel professus, nisi necessitas urgeat et expressa habeatur venia Superioris saltem localis;

7° In sacris ordinibus non sit constitutus, nisi accedat expressa Ordinarii proprii licentia (cans. 796 et 766).

11.—Ex valida Confirmatione oritur inter confirmatum et patrinum cognatio spiritualis, ex qua patrinus obligatione tenetur confirmatum perpetuo sibi commendatum habendi eiusque christianam educationem curandi (can. 797). Ex hac tamen cognatione spirituali non amplius oritur impedimentum ad matrimonium (can. 1079).

12.—Ad collatam Confirmationem probandam, modo nemini fiat praeiudicium, satis est unus testis omni exceptione maior, vel ipsius confirmati iusiurandum, nisi confirmatus fuerit in infantili aetate (can. 800).

13.—Presbyter qui nec a iure nec ex Romani Pontificis concessione facultatem habens sacramentum Confirmationis ministrare ausus fuerit, suspendatur; si vero facultatis sibi factae limites praetergredi praesumpserit, eadem facultate eo ipso privatus exsistat (can. 2365).

III

RITUS SERVANDUS A SACERDOTE VI HUIUS APOSTOLICI INDULTI CONFIRMATIONEM CONFERENTE.¹

Cum tempus advenerit, quo sacerdos, utens facultate sibi ab Apostolica Sede, ut supra, tributa, administrare Confirmationem aegrotanti in periculo mortis constituto intendit, saltem stola, si superpelliceum habere non possit, indutus, circumstantes admoneat, quod nullus alius,

¹ Cfr. *Rituale Romanum auctoritate Ssmi D. N. Pii Pp. XI ad normam Codicis I. C. accommodatum*; editio typica a. MDCCCXXV.

nisi Episcopus, Confirmationis ordinarius minister est; se vero collatum esse illam iure per S. Sedem delegato. Cavere debet ne coram haereticis aut schismaticis, et multo minus eis ministrantibus, confirmet.

Dein moneat patrinum (vel matrinam) ut ponat manum suam dexteram super humerum dexterum confirmandi, sive infantis, sive adulti.

Stans igitur versa facie ad confirmandum, iunctis ante pectus manibus, dicit:

¶ *Spiritus Sanctus superveniat in te et virtus Altissimi custodiat te a peccatis.*

R. Amen.

Deinde, signans se a fronte ad pectus signo crucis, dicit:

¶ *Adjutorium nostrum in nomine Domini.*

R. Qui fecit caelum et terram.

¶ *Domine exaudi orationem meam.*

R. Et clamor meus ad te veniat.

¶ *Dominus vobiscum.*

R. Et cum spiritu tuo.

Tunc, extensis versus confirmandum manibus, dicit:

Orémus.

Oratio.

Omnípotens sempitérne Deus, qui regeneráre dignátus es hunc fámulum tuum (hanc fámulam tuam) ex aqua et Spíritu Sancto, quique dedisti ei remissionem ómnium peccatórum: emítte in eum (eam) septifórmem Spíritum tuum Sanctum Paráclytum de cælis.

R. Amen.

¶ *Spíritum sapiéntiae et intelléctus.*

R. Amen.

¶ *Spíritum consilii et fortitúdinis.*

R. Amen.

¶ *Spíritum sciéntiae et pietátis.*

R. Amen.

Adimple eum (eam) Spíritu timóris tui, et consigna eum (eam) signo Crucis Christi, in vitam propitiátus aetérnam.

Per eúndem Dóminum Nostrum Jesum Christum, Filium tuum: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus Sancti Deus, per ómnia sæcula sæculórum.

Postea sacerdos inquit de nomine confirmandi, et, summitate pollicis dexteræ manus Chrismate intincta, confirmat eum dicens:

N. Signo te signo Cru^xcis, quod dum dicit, imposita manu dextera super caput confirmandi, producit pollice signum crucis in fronte illius, deinde prosequitur: et confírmo te Chrismate salutis. In nomine Pa^xtris et Fi^lii et Spíritus [✠] Sancti.

R. Amen.

Et leviter eum in maxilla caedit, dicens:

Pax tecum.

Sacerdos, postquam frontem confirmandi linierit sacro Chrismate, eam gossypio diligenter abstergat.

Tergit postea cum mica panis, et lavat pollicem et manus super pelvim; deinde aquam lotionis cum pane et gossypio in vase mundo reponat et ad ecclesiam postea deferat, comburat, cineresque proiciat in sacrarium.

Post lotionem ab ipso sacerdote dicitur:

Confirma hoc, Deus, quod operátus es in nobis, a templo Sancto tuo, quod est in Jerúsalem.

¶ Glória Patri, et Fílio et Spíritui Sancto, Sicut erat in princípío et nunc et semper et in sæcula saeculórum.

R. Amen.

Et repetitur antiphona: Confirma hoc, Deus, etc.

Qua repetita, sacerdos stans versus infirmum, iunctis ante pectus manibus, dicit:

¶ Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

¶ Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

¶ Dóminus vobíscum.

R. Et cum spíritu tuo.

Iunctis vero adhuc ante pectus manibus, dicit :

Orémus.

Oratio

Deus, qui Apóstolis tuis Sanctum dedísti Spíritum, et per eos eorúmque successóres céteris fidélibus tradéndum esse voluísti; réspice propítius ad humilitátis nostræ famulátum, et præsta, ut ejus cor, cujus frontem sacro Chrísmate delinívimus, et signo Sanctæ Crucis signávimus, idem Spíritus Sanctus in eo supervénienti, templum glóriæ suæ dignánter inhabitándo perficiat: qui cum Patre et eódem Spíritu Sancto vivis et regnas Deus, in sæcula sæculórum.

R. Amen.

Deinde dicit :

Ecce sic benedicétur homo, qui timet Dóminum.

Et vertens se ad confirmatum, ac faciens super eum signum Crucis, dicit :

Benedícat te Dóminus ex Sion, ut videas bona Jerúsalem ómnibus diébus vitæ tuæ, et hábeas vitam ætérnam.

R. Amen.

BOOK REVIEWS

The Complete Works of St. Teresa of Jesus. Translated and Edited by Professor E. Allison Peers. 3 vols. Pp. xlviii + 367; xxviii + 420; xxiii + 408. (Sheed & Ward. £3 3s. the set.)

THE year 1914 was the third centenary of the beatification of St. Teresa, and Pius X marked the occasion with a Letter to the General of the Discalced Carmelites in which he spoke of her and her work in the highest terms. He acknowledged in her a pre-eminent mistress of piety, who was at home in the highest regions of the spirit, yet could explain the whole way of prayer even from the rudiments. He stressed her psychological insight; her sound theology; her clear understanding of the distinction between the natural and the supernatural, and between the part played by the mind in devotion and the part played by the will; her grasp of the interaction of prayer and virtuous living. "Hence," he wrote, "writers on these difficult subjects have rightly revered and followed her as their teacher, and rightly, too, has the Church paid to this virgin the honours which belong to the Doctors."

The qualities which Pius X indicated and her literary skill had assured St. Teresa from the first a unique reputation in Spain. Outside Spain, too, she soon won prestige. Even in penal England she became known through the translations made in the seventeenth century by Fr. William Malone, S.J., Sir Tobie Mathew, and Abraham Woodhead. Crashaw, before he was yet a Catholic, wrote a hymn in her honour which exercised an influence on Coleridge's *Christabel*. After his conversion he wrote an *Apologie* for this hymn and attained his purest inspiration in the closing lines to the "Undaunted Daughter of Desires".

It was two centuries before fresh English translations were made. First came Canon Dalton's version. He was followed by David Lewis, whose translation of the *Life* went into four editions. "The Mantle of Lewis," writes Professor Peers, "fell upon the shoulders of a Benedictine Nun of Stanbrook Abbey, and the editions of the Benedictines of Stanbrook, and notably their versions of the *Way of Perfection* and the *Interior Castle* and their four-volume edition of the *Letters* (1919-24), have perhaps done more than any others to give St. Teresa a place in our spiritual life comparable to that which she holds in Spain."

With all these translations available it might seem that there would be no call for yet another. But after the success of Professor Peers' edition of St. John of the Cross, the demand that he should undertake St. Teresa's works became insistent and widespread. On reflection he found sound reasons for acceding to these requests. To quote his own words: "The only easily accessible versions of the *Life* and the *Foundations* were still, though they had been several times revised, essentially the versions made by David Lewis in 1870-71: as regards both language and interpretation they could certainly be greatly bettered. The Stanbrook Benedictines' translation of the *Interior Castle*, the *Way of Perfection* and the minor works (in prose and verse) dated from the beginning of the century and were much superior to Lewis; yet since these volumes had first appeared P. Silverio de Santa Teresa had published his comprehensive and critical Spanish edition of the complete works, which would make it possible to add a good deal, especially in the *Way of Perfection*, to what was already available." Moved by these reasons and the insistence of his friends and readers, Professor Peers began his translation in 1939. Now, after seven years of continuous labour, we have the privilege of welcoming a complete English St. Teresa, except her *Letters*, rendered from the most authentic and critical Spanish text by the most competent Spanish scholar in the country.

It is a matter for regret that so few of us are sufficiently familiar

with Spanish to be able to read St. Teresa in the original. Even the best translation cannot convey to the full the vigour, variety and subtle discriminations of the original. "A great author," writes Newman in the *Idea of a University*, "takes his native language, masters it, partly throws himself into it, partly moulds and adapts it, and pours out his multitude of ideas through the variously ramified and delicately minute channels of expression which he has found or framed." His personal presence, so to say, is in the work; *le style est l'homme même*; it partakes of the author's genius and of the subtle influences of heredity, environment and education which are peculiar to his age and country. All this is particularly true of St. Teresa. Professor Peers explains at some length the very personal qualities of her mind and style. He found her much less easy to translate than the lucid and orderly St. John of the Cross. She had stamped every page with the impress of her forceful and vivid personality; and in addition her manner of writing presented difficulties which are not found in other Spanish authors of the first rank: unconventional touches, allusive humour, ellipses, breathless sentences, brevity at times that is almost telegraphic, new shades of meaning, richness and vividness of metaphor, and especially an unusual vigour and virility.

In order to present her to English readers in the life Professor Peers has aimed at extreme literalness. He has rarely sacrificed literalness to smoothness and elegance of diction. No reader need therefore be repelled. There is nothing here of the bald, jejune and un-English style with which we were at one time familiar in the translations of the ancient classics published by Bohn. Professor Peers' scholarship in both English and Spanish, his intimacy with his subject, the extreme care he has devoted to his work, the use he has constantly made of the advice of the best Spanish scholars available, have combined to ensure the success of his method. A paraphrastic translation might be an English masterpiece; but it would not be Teresa. A first-class Spanish work of a very individualistic kind will not go into first-class English without losing that very individuality which gives it its unique character. But it can go into good English and retain, as it does here, the impress of the original, St. Teresa's directness, virility and vigour, her homely illustrations, her charming imaginative allegories can, in Professor Peers' competent hands, be reproduced with very close approximation in English. Vigour and conciseness, as the translator elsewhere points out, are qualities of the English literary genius as well as of the Spanish; and the homely metaphor is of its nature the heritage of the various languages which make up the European family. One

may say, then, that Professor Peers' translation is excellent; it will probably never be superseded.

The first volume contains an outline biography of St. Teresa, a general introduction, and a translation of the *Life* and of the *Spiritual Relations*. P. Silverio de Santa Teresa, on whom Professor Peers depends not only for his text but also for several documents incorporated in an abridged form in these volumes, regards the *Life* as St. Teresa's masterpiece. Professor Peers would assign that distinction to the *Interior Castle*, which, along with the *Way of Perfection*, forms a trilogy with the *Life*. Whatever the verdict on the rank of the *Life* among the Saint's works, it is undoubtedly one of the very greatest spiritual autobiographies that have been written. The *Spiritual Relations*, written for her confessors, is a kind of appendix to the *Life*; this mainly covers the years not treated of in the *Life* itself.

The second volume covers the *Way of Perfection* and the *Interior Castle*. Professor Peers regards the *Way of Perfection* as St. Teresa's best composed work from the literary standpoint, and the *Interior Castle* the most carefully planned and arranged. He has given particular care to the translation of the *Way of Perfection*. St. Teresa left two autographs of this book. One is known as the Escorial redaction; the other as the Valladolid. The second was her own revision of the work and meant to be definitive. There is also a Toledo copy which contains fresh corrections made by herself and others. Professor Peers naturally follows the Valladolid redaction; but he includes in his text a few interpolations from the Escorial version, among them the Saint's famous allegory from the game of chess (a game at that time very popular in Spain), in which the Divine King is checkmated by the humility of the contemplative. St. Teresa excised the illustration from her final draft, as being too worldly! The bulk of the Escorial variants (and of the less numerous Toledo ones) the translator gives in footnotes. The Saint wrote the *Way of Perfection* to lead her daughters securely up the steep path of prayer; and she treats of the rudiments as well as of the advanced stages with consummate skill. Professor Peers calls the *Interior Castle* "one of the most celebrated books on mystical theology in existence". There is much in it on the phenomena of the life of prayer, on visions and ecstasies; but the Saint always had her feet firmly on the ground, she understood clearly the distinction between the essence and the accidents of contemplation, and the need a soul always has of the ascetical practices of self-knowledge, humility, detachment and suffering. The second volume closes with two minor works, the *Conceptions of the Love of God*, and the very

beautiful *Exclamations of the Soul to God*, of which Professor Peers says that "there is little more attractive post-Communion literature in existence".

The only major work in the third volume is the *Book of the Foundations*. It continues the account of St. Teresa's external activity, begun in the *Life*. It is easy and attractive to read because of its intimate style and homely detail; but if one holds that the finest biography is that which gives a picture of the mind or of the interior life, then the *Foundations* must rank in value below the other large works of St. Teresa. Besides the *Foundations* this volume contains her minor works (*Constitutions given to her Nuns*, *Visitation of Convents*, *Maxims*, etc.) and her poems ("except in rare flashes, she never achieved poetry—as indeed she tells us with the utmost frankness herself"). An appendix reproduces documents, contemporary with the Saint, dealing with her life, works and virtues. The volume closes with a select bibliography and five very complete indices.

Professor Peers has done an inestimable service to the study of the life of contemplation by this translation. Here we have, as nearly as possible, the authentic St. Teresa. Just one thing is wanting to complete the picture of her, a full edition of her *Letters*: but for that it seems that we must wait until it is reasonably certain that all her important correspondence has come to light.

J. CARTMELL

Charity Abounding. The story of Papal Relief Work during the war. Demy 8vo. Pp. 52. (Burns Oates & Washbourne, Ltd.)

THIS little booklet tells a truly remarkable and very moving story—a story of kindness and charity, the true practice of the love of man flowing from the love of God. It gives a complete if summary survey of the work organized and encouraged by the Holy Father to mitigate even in a small way some of the worst horrors and sufferings of war.

In this country we know most about the Vatican Information Bureau, which brought consoling news, chiefly from the Far East, to Catholics and non-Catholics alike. The all-too-brief account of the growth of this Bureau brings home the immensity of the Papal effort and work. In 1939, 439 messages giving information about relatives or friends had been transmitted from the Vatican. By 1940 the number had risen to 58,000. Four years later, requests for information were arriving at the rate of 10,000 a day. In one day 1,800 alone came from the people of Rome. During all this time, informa-

tion was going out from the Vatican, in spite of all the difficulties of wartime censorship, in 62 different languages. In all, between October 1939 and December 1944 the Vatican Office dealt with 1,840,360 incoming messages and sent out 5,630,214.

The information service was far from exhausting the relief work of the Vatican. Provision of all kinds was made for the relief of prisoners through the distribution of books, wireless sets, gramophones, musical instruments and a whole variety of other articles. "The Vatican Packing Office resembled a colossal shop and no Christmas has passed without a small sum going to every prisoner or internee on the Vatican list, always, naturally, irrespective of race or religion" (p. 25).

In some ways, the most important work done was the provision of assistance for ecclesiastical students. The prison "seminaries" with their courses and classes did splendid work in fostering and encouraging vocations.

It is impossible to convey in a short space the full scope of the Papal Relief schemes. And who can measure the effect of this work on hearts and minds? His Grace the Apostolic Delegate comments in the Foreword he has written to the booklet on this important aspect of the apologetics of Charity; and the selection of extracts from letters of gratitude is eloquent testimony to the appreciation of the Holy Father's work enkindled in the hearts of Catholics and non-Catholics alike. One extract from Nottingham may serve as an example:

"May I please thank you for sending me the beautiful message from my dear son. That was all I wished for, news from my dear boy. I can assure you it has brought joy to my heart once again. I thank our God and I sincerely thank you for the wonderful work and for the message of peace and goodwill you have sent not only to me but many other mothers of Great Britain who I know will bless you. May God bless you and bless your work and give you success."

It is scarcely necessary to say that this is a booklet which every priest should read, should know and should make known.

A. B.

This Age and Mary. By Michael O'Carroll, C.S.Sp. Pp. 158. (Mercier Press, Cork. 6s.)

AMONG the many stern lessons to be learned from the War and its results is the sharpening of opposition between the Church and her enemies. She is never left for many years without active persecution;

and although the forces arrayed against her never actually lay down their arms, they do sometimes attempt to dissemble their enmity, but this is not the case today. Quite openly the powers of evil stand against the teaching of the Gospel, making it essential—if we are to survive—that all members of the Church take part in the struggle. Father O'Carroll places all our hopes for success in the insuperable power of Mary. Only with her is victory to be found.

In demonstrating his thesis the author insists upon the revival of devotion to Our Lady, not merely by multiplied prayers, but much more by the active dedication of men to Mary as to their living model. Imitation of her virtue is imitation of Jesus Christ. She is one of ourselves, intensely human in her personality, yet she is the first creature—nay, the only creature—to reproduce in herself the perfect image of the divinely perfect Son of God. In this time of conflict, victory for the Church lies in one direction only, in the remoulding of Christian lives upon the peerless pattern of the Immaculate. If her children emulate her strength, her purity, her courage, her charity, her balance, her sanity, then will they overcome and conquer; in no other way lies the path to victory.

In applying his general principles the author speaks of the present problems that confront the world, and of those members of the Church who are facing up to these problems. Very strongly does he stress the central point of conflict, family life. If victory is attained in this, all other phases of the battle are secured. The figure of Mary everywhere predominates, in sorrow as in joy, in seeming failure as in success. With great clarity is her mediation in the giving of all graces set forth; and most comforting is the assurance of her being no less the Mother of Men than the Queen of Angels. If men accept her for what she is, as this deeply Catholic work demonstrates, the world will find the peace mankind is craving. L. T. H.

F. Cimetier, P.S.S. *Consultations de Droit Canonique*. Première Série *Les Sacraments*. Pp. 390. Deuxième Série, *Vie Ecclesiastique, Ministère Pastoral, Administration*. Pp. 327. (E. Vitte, Paris, Fr. 50 and 100.)

IN these two volumes Dr. Cimetier, the dean of the Canon Law Faculty of Lyons, has collected the answers first published in a clerical journal, *Petite Revue du Clergé*. It will be found that in all such journals the questions sent by the clergy for solution are very similar: marriage difficulties, indulgences, local laws and customs offer the same problems everywhere. Dr. Cimetier's solutions are clearly presented, supported by authorities, and defended with learning and skill.

Of considerable interest to readers in other countries is the information to be gathered from these questions about clerical life in France. More than once we meet with the case of a parish priest who has the care of seven other parishes as well as his own. The sum received by a retired priest, inclusive of Mass offerings, is in one instance 6,000 francs, which in English money at the present rate of exchange is less than £20 per annum. Small communities of nuns, instead of having an ordinary confessor appointed them, go to the parochial clergy like the rest of the faithful. It seems to be the law everywhere in France that the parochial clergy must say an annual Mass without a stipend, in order to compensate in some measure for the Mass foundations confiscated by the Government at the time of the Separation Laws. In Lyons provision is made for qualified priests to attend University courses and take degrees whilst retaining their parochial office and the work attached to it.

Points such as these, whilst illustrating the fewness and poverty of the French clergy, demonstrate their great courage and devotion, and give cause to expect a bright future for the Church of France.

Towards a Catholic People's College. By Reginald F. Trevett. Pp. 63. (Sheed & Ward. 1s. 6d.)

THE large number of associations which have arisen during the last few years for the purpose of deepening and broadening the minds of Catholics of all classes is sufficient evidence of a general desire to understand more fully the Catholic way of life. It is the contention of those who favour the foundation of what, for want of a better term, must be called Catholic People's Colleges, that a more permanent and profound impression can be made by five months' continuous residence in a College than by many years devoted to spasmodic meetings or lectures in one's spare time. The contention seems valid and cogent, and this book, with a valuable preface by Dom Ralph Russell, is concerned with exploring ways and means, and with meeting the many objections that can be brought against a scheme of this character.

Who in this country will be able to afford five months away from their usual employment in order to enter an establishment of this kind? This is undoubtedly the most serious of all the objections, but it is not insurmountable. It must be noted, in the first place, that by "people" in this context is not denoted exclusively the labouring class, or, indeed, any special class of the population: this may mean, therefore, that at the inception of the scheme the people attending will be the more leisured classes, or those with a free period between

leaving school and joining the services. But, secondly, it is proposed that, for a beginning, it will suffice if residence for only four continuous weeks is secured. This seems to us an excellent solution: many would be willing to devote their annual vacation to this purpose; also, until a permanent college or colleges are in existence, it should be possible to borrow the existing ones when empty during the long vacation.

Another disputed point is whether both men and women should attend together at the same College. There are obvious objections to such a course, but from the experience we have had of several R.A.F. weeks we think the advantages far outweigh them.

Institutiones Iuris Canonici. Vol. IV, De Rebus. Auctore P. C. Berutti, O.P. Pp. 562. (Marietti. Lire 300.)

THIS is the fourth and the largest of Dr. Berutti's commentaries on the Code, to be completed with two more volumes, *De Personis* and *De Processibus*. The writer, who is professing this subject at Fribourg University, Switzerland, has wisely omitted the Sacraments from his elucidation, since they are usually included in the course of Moral Theology rather than in that of Canon Law. This allows more space for the great variety of subjects which are found in Lib. III of the Code "De Rebus". In every question examined we have found a clear statement of doctrine, a solution of the controversies connected with it, and cognizance of all documents and Roman decisions issued up to the time of publication.

Songs of the Great "O"s. By Tom Piper. Pp. 15. (M. Bleadon, 36 Chepstow Villas, W.11. 6d.)

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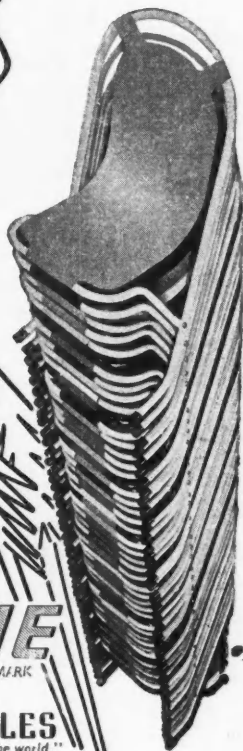
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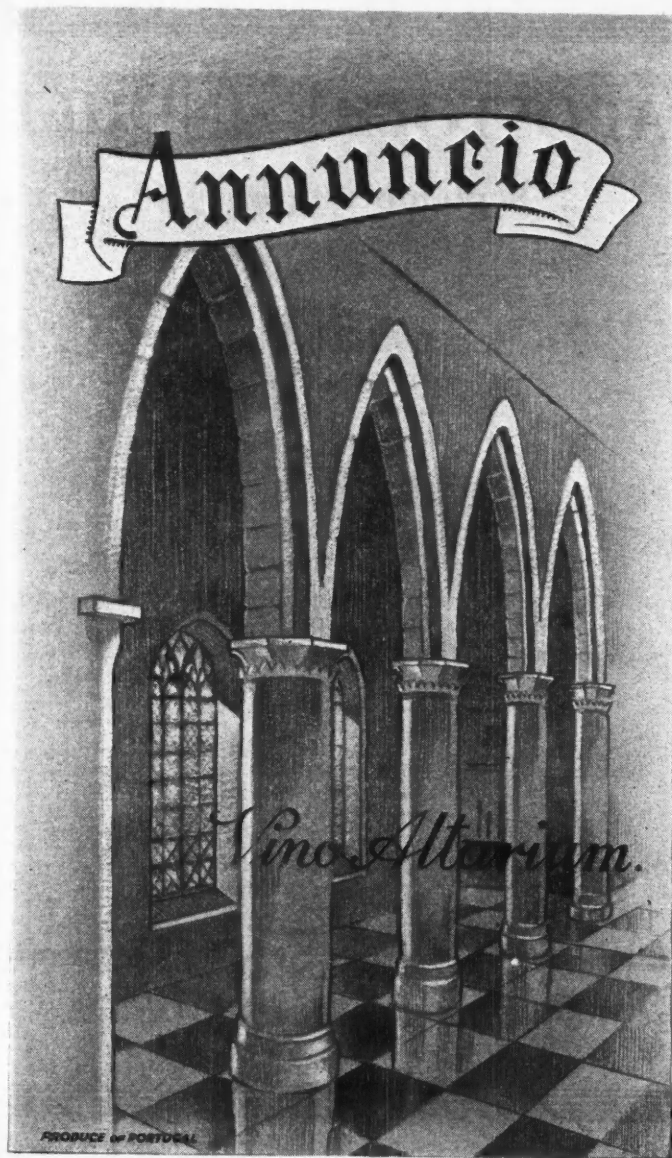
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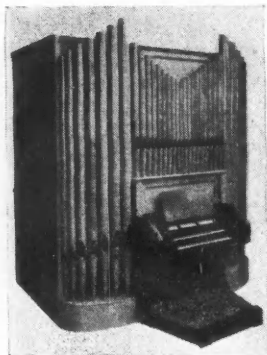
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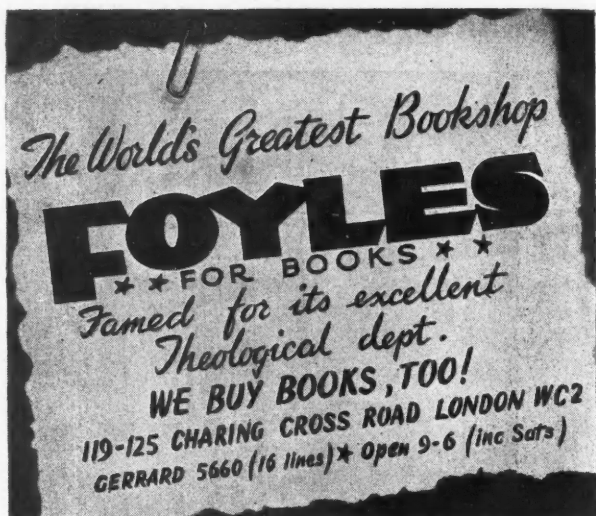
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